

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

U.L.C.A. Personally Directed in Evangelism

*Oscar W. Carlson Called to Head Department
in Board of Social Missions*

*Herbert T. Weiskotten Announces Board's
Program*

Personal Report From India's Mission Field

*Miss Lottie M. Martin, R.N.,
Describes Conditions as of August 7*

The House of the Lord

*Dr. Greever's Paragraphs Relate the
Sacred Meeting Place to Those It Serves*

*Willison of Canada
Discusses Relations to
Federal Council of Churches*

*Subscription Manager
A. J. Arbogast Announces
CHURCH PAPER MONTH*



Director of Evangelism Named by Board of Social Missions

Oscar W. Carlson called to new post

THE Rev. Oscar W. Carlson began on October 1 his work as Director of Evangelism in the United Lutheran Church in answer to the call extended to him by the Board of Social Missions. He had served for six and a half years as pastor of the First English Lutheran Church, Butler, Pa.

Among the duties of the new secretary will be (1) meeting with synodical committees to assist in planning evangelistic work; (2) assisting in the preparation of effective literature on evangelism; (3) assisting various groups of congregations in all areas of the church in organizing programs of training lay workers; (4) assisting congregations in conducting preaching missions.

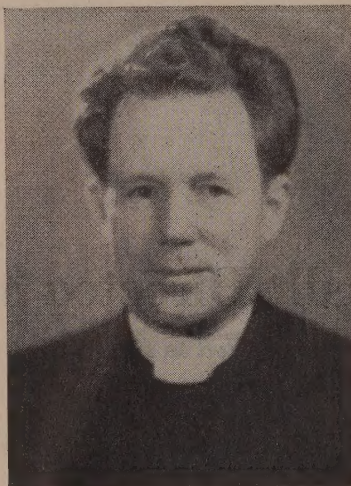
"The Lutheran Church is alert to the changing conditions of modern life which prevent the catechetical method being effective in many situations," points out Pastor Carlson. "Children are born into homes where the Gospel is not at all important. Mother's knee is not always the child's school in Christ. Young people after confirmation leave home for college or employment. They are uprooted from the religion of the home. The diversions of the American week-end disrupt the settled habits of religion of many people sooner or later. Looking around us, we see the tremendous challenge of one-half of our population unchristian. As in the days of the Lord Himself, the fields are white unto harvest.

"The Church's irrevocable task is to be the voice and heart and hand of Christ, calling, gathering, enlightening the people of our generation into a living fellowship with God."

The Rev. Mr. Carlson was born in Connellsville, Pa., and baptized, confirmed, ordained and married by Dr. Ellis B. Burgess. He was graduated from Gettysburg College in 1921, and from the Philadelphia Seminary in 1926. From 1917 to 1919 and from 1921 to 1923 he was a high school teacher. Following ordination by the Pittsburgh Synod he was pastor of St. Paul's Church, Monessen, Pa., 1926-29; assistant to Dr. William M. Horn at Ithaca, N. Y., for one year; pastor of St. James' Church, Ligonier, Pa., 1930-35; and pastor in Butler from 1936 until the present.

During his Butler pastorate the First Church paid off debts of \$14,000, added 300 new members, and took full part in support of general church projects.

Pastor Carlson was president of the



Oscar W. Carlson

West Conference of the Pittsburgh Synod for three years, a member of the synod's executive committee for three years, and trustee of Thiel College for three years. He took an active part in community life in Butler.

Off the record (and certainly not expecting to be quoted in print) Pastor Carlson recently declared, "If bringing people to Jesus Christ requires someone to stand on his head on Broadway, I shall learn to stand on my head and then do and do it. However, I have one conviction only about evangelism—no man-made schemes and techniques will fulfill our hopes for it."

CHAPLAIN'S COMMENDATION

The Rev. Spencer W. Aungst, pastor of Messiah Church, Sea Isle City, N. J., entered the Chaplains' Corps of the Army and has been assigned to Camp Beauregard, Louisiana.

Private Douglass W. Wilkens, a member of Holy Trinity Church, Bellerose, L. I., is Chaplain Aungst's assistant. Mr. Wilkens has been active in Luther League work in his own congregation and has been a frequent visitor at the Lutheran Service Center in Alexandria. Chaplain and Private are proud of their Church and the wonderful work it is doing for the men in the armed services through the Lutheran Service Commission.

Chaplain Aungst writes THE LUTHERAN: "Of all the magazines we receive here for the library and through the Service Commission, THE LUTHERAN brings the most cheer to our hearts."

THE LUTHERAN

The Official Organ of the United Lutheran Church

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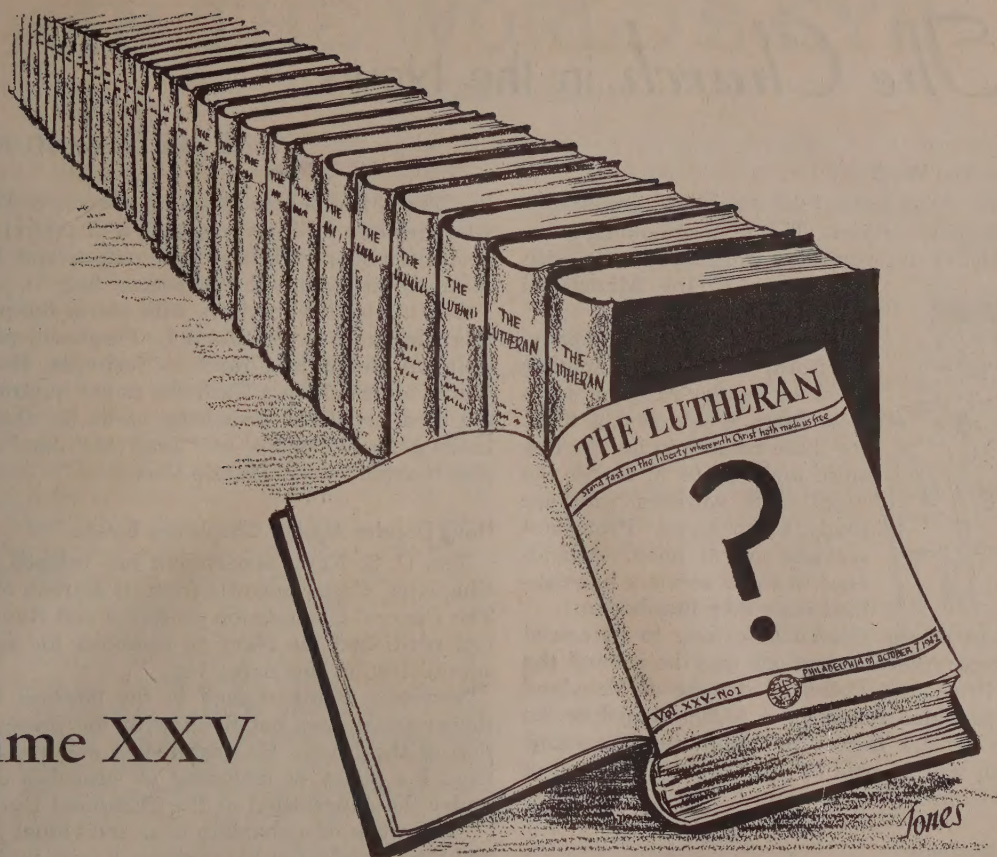
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CONTENTS

Editorial	3
The Church in the News	4
In the World's Eye	5
Evangelism	6
The West Virginia Synod	7
Washington	8
Late News from India	9
Muhlenberg and the Ministry—III	10
Among Ourselves	12
Texts and Truths	14
Across the Desk	16
House of Worship	17
Sunday School	18
Young Folk	19
Books	20
Open Letters	21
News Letters: Pittsburgh, South Jersey, Kentucky-Tennessee	22
Church Paper Month	25
News	26
Notices and Obituaries	30

Volume XXV



UNLESS directed to do so, most readers of *THE LUTHERAN* do not see Page One's line of type between rules which appears on every issue. Last Wednesday its statement was Vol. XXIV, No. 53, September 30, 1942. With the arrival of October's first Wednesday, this issue, the line's content becomes Vol. XXV, No. 1, October 7, 1942. The U. L. C. A.'s journal in English is herewith entering upon another year of serving our Church by means of the printed page.

THE LUTHERAN could with propriety and with considerable satisfaction look backward by turning the pages of the twenty-four volumes now completed. The names of leaders now in the Church Triumphant, but enshrined in the grateful recollection of their Church, would reward turning *THE LUTHERAN*'s pages. Events in which both the living and the dead have participated are among the records: we can see that progress has been made since November 1918, when the United Lutheran Church accepted the duties conveyed to it from and by the synods and congregations that were the resultants of two centuries and more of missioning on the Western Hemisphere. One observes that while the annalist of the past can find grounds for criticism and although the present generation of active members sees doors now closed that might once have been entrances to fields of valuable services, yet our official journal's dominant testimony is a basis for satisfaction and for thankfulness to our Lord and the Holy Spirit, Who hitherto has entrusted His cause to our keeping.

But it is rather of the future that *THE LUTHERAN* is

now thoughtful; it is to the activities which the twenty-fifth volume of *THE LUTHERAN* will record that we give our undivided attention. "Hitherto hath the Lord helped us." To every trial that has confronted us we have been guided to the way of escape. May we have confidence that the coming months will not find us blinded to work God expects us to perform? May we be seduced into unfaithfulness to His revelation of the way He desires us to travel?

It would be foolish to be guilty of overconfidence. There is the menacing possibility that we may be confused by the multitude of conflicting movements and by the vastness of the obligations the times impose upon us. Certainly in no previous year of the U. L. C. A.'s experience was there "so much to be done by so few persons in so little time." But we do not fear defeat.

THE LUTHERAN expects that the pages of its twenty-fifth volume will record some of the greatest achievements in all the years of our Church's life in the United States and Canada.

We will continue with ever-widening unity to spread the faith confessed by ourselves and by the fathers of Lutheranism in America.

We will sustain and extend the existent organizations and activities that proclaim the Gospel.

We will pray with growing fervency that efforts by foreign national leaders to destroy our institutions of freedom will soon be overcome. We will strive by sacrifices to hasten the day when peace and concord will once more reign upon the earth.

The Church in the News

By G. ELSON RUFF

Worship Where You Work

In a Ravenna, Ohio, arsenal the employees are attending weekly religious services. This plan of holding services in the midst of the workaday world originated with the Portage County Ministerial Association.



The Colt Firearms Company, Hartford, Conn., is another scene of regular religious services. Mass is said at 6.30 A. M. for those coming in for the day shift, and at 7.00 A. M. for the night shift workers who are ready to go home. Protestant services are at noon. Attendance at these services has doubled since they first began.

Establishment of the church according to industrial rather than geographical situations may be around the corner. The Protestant Episcopal diocese of Maryland has recently provided funds for a \$7,000 chapel at the Glenn Martin airplane factory in Baltimore. The salary of a clergyman will be paid by the National Council of the Episcopal Church.

Clergymen in Blackouts

MAYOR LAGUARDIA believes it is highly necessary for ministers to be free to come and go as their duties require during air raids. He is therefore issuing to clergymen in New York City a white armband, marked with a red cross on a deep blue circle, to be worn during raids or blackouts. Marked with this band, they are exempt from the usual restrictions.

The armbands are being distributed with great care, to prevent their use by imposters.

A Century of the "Standard"

In September the *Lutheran Standard* completed a hundred years of uninterrupted publication, only Lutheran paper in America with such a record. The first issue of the *Standard*, September 21, 1842, was a four-page, English-language weekly, published by the old Joint Synod of Ohio.

Other Lutheran papers had been in existence earlier; first being the *Evangelische Magazin* of the Ministerium of Pennsylvania, begun in 1811. The *Lutheran Observer*, started in 1831, continued until it was merged into THE LUTHERAN in 1918.

Only the *Standard* has continued a century under its original name. The first issue contained a letter from Father Heyer, dated April 20, 1842, reporting his early experiences in India.

Christmas Cards

THE Greeting Card Industry, trade association representing most of the greeting card publishers in the United States, recently held in New York City a preview of the new Christmas crop.

Religious-patriotic themes are featured. One depicts

the Star of Bethlehem gleaming over three U. S. soldiers who kneel on a hill overlooking a distant city. Another portrays an open Bible on a pulpit, and beside it in sentinel-like stance, the American flag.

One minister who views with alarm the prospects for this Christmas is Dr. John L. Ferguson, pastor of the Belmont Methodist Church in Nashville. He calls attention to an article in a Nashville paper quoting the greeting card people as promising cards for this Christmas bearing such slogans as "Trap the Jap," "Paste the paperhanger," and "Muzzle Mussolini."

Navy Decides Against Chaplaincy Bureau

THE U. S. Navy department has refused to set up a Chaplains' Corps separate from its Bureau of Personnel. The General Commission on Army and Navy Chaplains had petitioned the Navy to establish the same type of administration the Army has.

Secretary Knox replied to the petition, stating that the proposal does not fit in with the present organization of the Navy. He declined to endorse a departure from the policy of including all branches of the Navy under the supervision of the Personnel Bureau.

"The work of a chaplain is an individual job anyway, and the full effect of his services is from within the man himself rather than from any organizational set-up behind him," Secretary Knox stated.

Tax Situation

THE National Association of Assessing Officers, composed of 600 individuals engaged in assessment of property for tax purposes, resolved at a recent conference in Denver to take steps in various states to limit the exemption of property of various religious organizations "to property used solely and exclusively for the primary activity for which organized."

Asserting that some states have extended tax exemption to include real estate and personal property owned by religious institutions for commercial or profit purposes, the conference declared that such exemptions are "a public subsidy inimical to the general welfare and increasing the tax burden on other property owners."

A House of Representatives committee, considering the tax exemption situation in the District of Columbia, has concluded hearings on the Hunter bill which establishes exemption of charitable institutions and schools conducted by churches. The property of many of these has recently been returned to the tax roll by District of Columbia authorities.

King in a Synagogue

SOMETHING of a shock to Hitler-minded people was administered recently by King Christian of Denmark, according to information received from London by *Religious News Service*.

The king was informed of a special service in a nearby synagogue, and himself attended, in full regalia and accompanied by his escort.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

America's difficulties with inflation threats do not stand alone in this sorely dislocated world. With us they still are more due to the jockeying for special privileges by favored classes, and the pressure these can bring to bear upon the political fortunes of a not unwilling administration. However, shortages due to the pressure of war's demands and the universal dislocation of production, are not minor causes of the approach of inflation among us, and they will continue to increase. In lands where the strains and deprivations caused by war have gone farther, inflation is even more threatening, or has already arrived. According to *The International Labor Review* (week of July 27) Germany's absolutist control of wages and price stabilization is far from meeting her need. New adjustments raise new problems, and these in turn call for further readjustments. Italy, which says "every effort will now be turned toward intensification of our autarchic sufficiency," can think of nothing better than to reproach her people for appetite, and to cut government subsidies on farm products for those producers who seek the profits of the "black market" because the government's price is too small. China, already in the throes of inflation, is doubtful of stemming the present upward trend because heat and drought have ruined her earlier prospects of an abundant harvest. In our more favored position, the best we can hope for is that our legislative and administrative branches of government will remember eventually that the welfare of *all* the people is the prime object and reason for government.

Lakes Are Due for enlistment in the defense ranks. One at least, located at Mountain Iron, Minn., was drafted (August 26) for the duration. In a sense, "selective service" has just returned the lake to its original occupation, for it began as an ore pit out of which 17,199,194 tons of ore had been taken before it was abandoned because of low prices in 1908. The authorities are telling the lake to "dry up," which it is doing at the rate of 7,500 gallons a minute. The reason? Mining engineers say there are 24,751,432 tons of iron ore under the lake, and they are commandeering even the last two tons. At the present price of \$4.25 a ton, the value runs to \$105,193,586. The villagers of Mountain Iron (population 1,500) growled at first, but prospects of easy money changed the tune—money and patriotism.

This Is Good haying weather for labor unions. We have witnessed their rapid growth in our own country under the interested encouragement and co-operation of the present administration, though the great bulk of labor is still unorganized. The movement, however, is widespread, especially where war conditions have emphasized the important part played by labor in lands still unregimented. In totalitarian lands they have lost their significance with the departure of their freedom. This is illustrated by the growth of labor unions in China remote from Japanese overlordship. Under government favor Chinese unions have been making steady

progress. In spite of otherwise unfavorable conditions, in only 57 districts (complete figures unavailable) their numbers have increased as follows: In 1939, 1,171 trade unions, 311,669 members; in 1940, 1,250 unions, 336,740 members. There are beside eight special unions with 180,918 members (1940). In Sweden, Trade Union membership has just passed the 1,000,000 mark, of whom nearly 200,000 are women. The unions whose members are engaged in peace-time operations—building, wood, forestry and land workers—have decreased considerably, which may become the case in our own land. Unions in India have hit a new high mark. There are no present figures, but the membership had increased to 511,138 in 1939-1940 from 399,159 in 1938-1939. Women union members increased in the same period from 10,945 to 18,612.

The Ancient order of professional mourners has been struck a body blow in the house of its traditional friends and patrons. This venerable institution, often referred to in the Scriptures as an accepted practice, has held a deferential, if not always honored, position in the funeral technique of the Far and Near East through the ages. Now those in authority in Egypt have become sensitive to the opinion of the western world. As a consequence Egypt's Minister of Social Affairs has recently decided (September 12) that the "weepers" must put an end to their business as hired mourners for native funerals. He declares the practice is "derogatory to Egypt's reputation as a modern country." Considering some of our own funeral practices the western world should not feel too superior in this matter.

It May Interest you to note that: The Navajo Indians have been holding a series of large prayer meetings for the speedy victory of the United Nations. . . . The Japanese have told the Italians that "some areas in the Philippines are still being pestered by small groups of Filipino soldiers." This is doubtless intended as sympathy for the Italians who have the same sort of trouble with the Yugoslavians and Greeks. . . . Whether it is intended as a commentary on the present auto restrictions in Canada, or a hopeful suggestion for the immediate future, Ernest Gagnon, a noted French-Canadian author, has taken this occasion to note that the first horse to set hoof in Canada was disembarked at Quebec in June 1647. . . . The Laval-Vichy government has just delivered (August 26) "1,100 locomotives, 800 passenger cars, 37,500 freight truck to the Reich. The French people are supposed to rejoice in this generosity. . . . You may soon be able to see your own tooth ache. A method has been devised by two dental research workers of San Francisco, by which teeth can be made transparent to facilitate treatment. . . . Chungking has just (September 4) announced that of the 30,000,000 Chinese in the northeastern provinces, 13,000,000 have become opium addicts through Japan's deliberate policy to poison the minds and bodies of Manchuria's Chinese inhabitants. This has been accomplished since September 1931.

It has always been the conviction of the Board of Social Missions that Evangelism could not be furthered in the church in a manner comparable with its importance until a man could be found who would give his full time and energy to that work. For over three years, the Board, through a Special Committee, has been seeking to find a pastor who could undertake this important task. Consequently, it is with true Christian joy that we announce the call and acceptance of the Rev. Oscar William Carlson of Butler, Pa., to become the Director of Evangelism. Pastor Carlson has had a successful experience in the pastorate for sixteen years, possesses a warm love for souls, and is graced with a winsome personality. He will assume his new position as of October 1, 1942, and, after a period of time in which he will study and plan how best to assist in the prosecution of the work of Evangelism, will be available for service to the congregations of the United Lutheran Church.

The field of evangelism which his work will embrace falls into three divisions:

The Preaching-Teaching Mission. This method of evangelism is especially valuable in stimulating the devotion and fervor of the members of the congregation and in developing an informed constituency. To some degree it also provides an opportunity to reach and influence the unchurched.

As this is but one branch of his work, the Director of Evangelism will be available only occasionally as the preacher for a Preaching-Teaching Mission. However, he will endeavor to prepare a roster of men who have had experience in this type of evangelism who may be available for this service to the Church.

Visitation Evangelism. This method lends itself particularly to the development of lay workers who shall be trained to seek out the unchurched. This field offers boundless opportunity for expansion. We have scratched only the surface of our opportunity. If the Church would move forward, she must greatly multiply the number of her members who are evangelistically-minded and willing to become active evangelists.

In this branch of his work, the Director of Evangelism will be available to guide pastors in setting up the program and in training lay workers. Normally this will be done in co-operation with a group of congregations uniting in such an effort. Only rarely will it be possible to render this service to individual congregations.

Catechetical Evangelism. In certain areas of the Church this has proved the most effective method of reaching and influencing the unchurched. It is a plan



*"Whosoever believeth on Him
shall have everlasting life"*

Evangelism

By HERBERT T. WEISKOTTEN

or method which is distinctively Lutheran. It is a proved plan of making Christians of people by the biblical method of teaching. The Director of Evangelism will be glad to advise with pastors as to the most approved methods of planning for and conducting adult catechetical classes.

PRINCIPLES

Certain principles set forth by the committee from the Board of Social Missions charged with the task of securing a Director of Evangelism, are fundamental. They are as follows:

- We declare it to be the will of God that all men be saved and be brought into living fellowship with Him Who is both the eternal God and our heavenly Father. The Bible, we believe, testifies in both the Old and New Testament to God's seeking for man's salvation and fellowship.

- We declare that God has provided a means whereby man may be saved and brought into living fellowship with Him, even through Jesus Christ, His Son, our Saviour. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life." This we believe to be the heart of the Gospel.

- We declare it to be the task of the Church to bring men into and to nourish men in this living fellowship with God the Father. For this task Christ has given to His Church the Word and the Sacraments. This task we declare to be the task of evangelism.

THE TASK

On the basis of the principles which we believe to be those on which all evangelism is based, we declare the task of evangelism to be the following:

- It is the task of evangelism to arouse and renew with spiritual fire pastors in the U. L. C. A. to the end that our congregations may be spiritual storehouses and training camps for the whole membership that all members may be active Christians, living in fellowship with God and in brotherhood with man by making continuous use of the Word and Sacraments administered by and in the Church.

- It is the task of evangelism through every true means at its disposal—personal visitation, personal witnessing, preaching missions, catechetical evangelism, Christlike living—to gather laymen in the congregation, or in a group of congregations, to call and gather again into the church its lapsed members, and to go out into the highways and byways that the unsaved may turn to Him Who is the Way, the Truth, and the Life; that the motivation of all such visitation, witness, etc., shall be the love of Christ, and that its aim or goal shall be

to have men follow Christ and in following to unite themselves with the Church.

DUTIES

It is the decision of the Board of Social Missions that the Director of Evangelism is to be primarily a field worker who shall spend the major portion of his time on the territory of the Church engaging in such activities as are approved by the Department of Evangelism of the Board, and which, in its judgment, will best further the program of evangelism in the Church. The director shall work under the executive secretary and only in such communities and in such types of service as are approved. All requests for his services shall be

made by congregations through the Committees of Social Missions of the synod to which the congregations belong. The details for services will be worked out then through the office of the Board of Social Missions to suit conditions in the parish and community.

* * * * *

No responsibility of the Church will be more important in the years immediately ahead than that of pressing the work of evangelism. The world cannot much longer manage its affairs without the knowledge and application of the Gospel of Jesus Christ.

It is our earnest hope that the Department of Evangelism may be of real assistance to the Church in enlarging the sphere of its evangelistic endeavors.

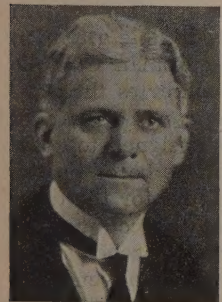
Lutheran Week at Jackson's Mill, W. Va.

By HAROLD L. HANN

FOR the ninth consecutive time the Synod of West Virginia has done it! It has gathered its children—the Luther League, the Women's Missionary Society, and the Brotherhood—and gone camping. It has been down once again to the place where "Stonewall" Jackson romped as a boy, along a beautiful stream, near an old mill set between the hills which flank West Virginia's State 4-H Camp. Here young and old, men and women, have transacted that part of the Kingdom's work committed to each and have joined together in services which emphasized the whole work of the whole Church and the unity of Christians, be they young or old, male or female, leaders or followers.

Dr. Bell Represents U. L. C. A.

Lutheran Week was held this year from Sunday evening, August 30, to Thursday noon, September 3, at Jackson's Mill, W. Va. Dr. Alvin E. Bell came as the representative of the United Lutheran Church in America. At the opening service, in a sermon the theme of which was "The 'Holy Spirit and the Church,'" he set the assembled delegates in the proper frame of mind for the week's activities, and at two later periods he presented the causes of the Church with emphasis on a preview of the major concerns of the Louisville convention. Miss Selma Bergner was the representative from the Philadelphia office of the Women's Missionary Society. She and missionaries, Miss Clara Leaman and Miss Elsie Otto—the latter two being the synod's own—brought stirring messages on the world's supreme need of Christ. Miss Ella A. Kaack ably represented the Luther League of America.



Alvin E. Bell, D.D.

At The Service on Monday morning, President William M. Erhard preached a forceful sermon on the convention theme, "Ecclesia Plantanda," which was masterfully re-echoed in the meditations of Chaplain L. Arthur Wagner on the succeeding mornings of camp.

Christian Stewardship

On Tuesday Dr. A. B. Leamer presided at a general assembly period which emphasized Christian Stewardship as seen from the point of view of pastor, Sunday school officer, missionary woman, Ladies' Aid worker, Brotherhood man, Luther Leaguer, and church councilman. A new emphasis this year was the introduction of a standard leadership training course taught by Pastor Paul E. Keyser, Ridgway, Pa., and a Children of the Church program of mornings supervised by Mrs. Keyser.

Tuesday evening visual education was used as a means of enlightening the delegates on the great works of mercy at Tressler Orphans' Home and the National Lutheran Home for the Aged. The superintendent of the latter institution, Dr. Robert L. Lang, was the speaker on Brotherhood Night and urged Christians to put faith into action.

Synod's New Officers

At the sessions of synod, Pastor E. F. K. Roof, Grafton, was elected president for the ensuing year, and Pastor W. Roy Hashinger of Morgantown, was the body's choice for secretary.

The delegates who will represent the synod at the Louisville convention are as follows: *Clerical*—the Rev. E. F. K. Roof and the Rev. Harold L. Hann. *Lay*—Mr. W. S. Miller, and Mr. C. A. Pilson.

The supplementary report of the Home Missions Committee which asked for authority to formulate ways and means by which the synod will support mission work in the defense area adjacent to Point Pleasant, W. Va., is one which, it is hoped, will have far-reaching effects.

Recreation in the form of reception night activities, swimming, hiking, softball, and a council fire provided relaxation during the four busy days and nights.

So with diversity and yet unity in the program, with the enthusiasm of the young joined to the mellow experience of those older, with meetings of the separate auxiliaries and yet unified services, with an emphasis on Christian worship, study, recreation, and the King's business, the Synod of West Virginia found great delight in taking its children to camp.

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW



STUDENTS

STUDENT conferences are noted for their enormous subjects which are tackled with vigor, confidence of immediate solution and unrestrained idealism. The recent International Students' Assembly program in Washington indicates the same type of program. Their subjects read, "Universities in War," "The End of Imperialism," "The People's Century," "The Peace of Interdependence." Yet there was a difference which was easily detected this year. The frontispiece of the program carried a photograph of students on their way to classes—with gas masks swung over their shoulders. A note in the directions of delegates stated, "This is war. This is a war assembly. You will find little comfort and much to put up with. Washington is overcrowded."

Most of the delegates had gone through the horrors of warfare. They'd been bombed, torpedoed, routed from the comfortable isolation of their colleges to the terrors of a concentration camp. One of the English delegates had participated in the Dieppe raid. Much publicity was given to the Russian young lady who had personally accounted for 309 casualties while serving as a sniper on the Russian front. Every delegate had to face up to a world which was revolutionizing personal as well as social life plans. So there was a quality of earnestness about the sessions. They had come together "to affirm the solidarity of the university world against the common enemy of learning, culture and the free spirit and to encourage the youth of occupied countries to continue to resist a regime and philosophy which have betrayed their future." The President assured them that this time their idealism would not be let down, nor would their sacrifice be in vain. A quick thought of what the Axis powers have done with youth movements reveals the possibilities of uniting the efforts and idealisms of students in all of the democracies. A Norwegian delegate put the spirit of the conference into one sentence when she said, "Our country is occupied but not conquered."

KIWANIS

THIS page is concerned with issues incarnated in Washington, but we think the resolution on the support of the churches by the Kiwanis Club at its recent international convention in Cleveland worthy of church recognition everywhere. "Be it resolved, That Kiwanis, in perpetuation of its strong faith in the religious principles left to us by our founding fathers, continue actively to strive for personal and group consecration to spiritual ideals as the first step toward the building of a better world, and furthermore, that we may achieve this aim; Be it resolved, That Kiwanis redouble its efforts to lend substantial support to the churches in their program devoted to raising the moral and spiritual level of our

people; by urging individual Kiwanians to give of their time and talents in developing a greater public church consciousness; by challenging all citizens to an awareness of the need for more regular church attendance; and by helping to strengthen the position of the churches in the communities in every possible way to insure that, in the period following the certain triumph of our arms on the fields of battle, we as a people may be properly attuned to the high purpose of assuring to a world of free humanity a lasting and glorious peace based on the democratic principles of liberty, justice and truth."

THE MORALS OF MORALE

THERE must have been something to thrill Americans to greater sacrifice and all-out efforts in the recent announcement appearing in a Washington newspaper about a tasty little article. Said the blurb: "The six-year effort of Lila Damita, fiery French comedienne, to domesticate her swashbuckling movie star husband, Errol Flynn, has finally failed. Flynn, his fans will be glad to learn, is still not domesticated. Even that most dangerous of traps for a married man—becoming the father of a son—was not enough to hold him. He got out of it just as nonchalantly as he gets out of all kinds of desperate situations on the screen." We can just hear the Axis propaganda agents chuckling as they give out news items entitled, "samples of life in the democracies."

CONFERENCES

WARTIME emergencies have called together certain conferences which have received considerable attention within recent weeks. Leaders of the Roman Catholic Church gathered here from various countries throughout the Americas at an Inter-American Seminar of Social Studies. Their conference was designed to draw up a plan of social action in the Americas based on the findings of the present discussions. Tours for the delegates have been arranged throughout the country for the purpose of observing farms, factories, schools and colleges in action. At another conference, convened by Commissioner of Education Studebaker, the drastic changes in curricula in public schools of the United States were considered. Whereas the emphasis a few years back was on a more cultural rather than definite and specific vocational training, now all of the schools are gearing into the war effort. This means the expansion of school programs to include aeronautical, mechanical and industrial skills. One southern state, it was reported, has enacted a law requiring all high school students to pass examinations in mathematics and physics before graduation. Others are relaxing requirements in languages and in history to allow substitution of practical science training. These are the trends today.

Late News From India

Returned Missionary Brings Report of Father Heyer Centennial in Guntur

THE familiar line from one of Rudyard Kipling's poems occurred to us recently: "Oh, East is East, and West is West, and never the twain shall meet." Miss Lottie L. Martin, R.N., recently disembarked from a trip home from India, came into the office of THE LUTHERAN—as the saying is, about the last person whom one could expect. The difficulties of coming by way of the sea from the Far East in these days, together with the dangers, have reduced visits of this character to a minimum. Miss Martin left India on the seventh of August. It was on the tenth of September that this interview took place.

The real occasion of her call was to tell the readers of THE LUTHERAN that a celebration of the centennial of Father Heyer had taken place in Guntur in India "as per schedule." The festivities began on July 30 with great gusto; a Telugu drama was followed by movies and culminated in a meeting in the mission compound under a specially constructed *pandal*, whose ground area enabled 4,000 persons to "occupy the floor." A *pandal* is a big thatch building which is erected for the purposes of a large gathering, much as people in America would build a shed or set up a tent. Seats are not used. Those present sit on the floor.

10,000 in Parade

The principal day of festivities was July 31. A glorious Thanksgiving Service was held in the forenoon, and in the afternoon a joyous parade of more than 10,000 Christians. Miss Martin gave us the clue to the reverse of the Kipling quotation. Here was an occasion when East and West joined together to the mutual enjoyment of both. Certainly a procession in India is nothing new. Said Miss Martin, "In its general character, such a celebration as was arranged to commemorate the centennial of Father Heyer's arrival in Guntur is very common among the Indian people. Particularly the Hindus and Mohammedans love to enter into festivals. But for some non-Christian purpose the occasion would be introduced, if possible, by a visit to the river and a ceremonial bath. Next would be the journey to a heathen temple, to which the celebrants would carry fruit and offerings on platters, these to be received by the priests and temple attendants together with other offerings such as the devotee might be able to bring.

"Of course," Miss Martin continued, "these symbols of a false religion were absent in our procession of July 31. Indian Christians carried huge banners representing institutions with mottoes and dates on them. The children used simple paper flags as a means to give a gay and festive appearance to their rejoicings. Bands of the character which provide music in India also participated. It was estimated that 10,000 persons participated. It was a very noteworthy pageant in that section of India."

Official Representatives

Miss Martin explained that preparation for this celebration began three years ago. One of the first steps toward marking the centennial was an agreement that was widespread amongst the Christians of Andhra Lu-

AN INTERVIEW WITH LOTTIE L. MARTIN, R.N.

theran Church, that each of them should "lay by in store" from the coins of their country a hundred pieces of large or small value, as the circumstances of the worshiper permitted. Then there were invitations asking various organizations to be represented by official visitors. Business offices from Bombay sent greetings. The Christian Literature Society, the Bible Society, and many similar sponsors of activities were represented. The National Christian Council had a delegate, and there were greetings from government officials.

Miss Martin referred particularly to the part in the program which was taken by the collector of the city of Guntur, the highest government official of the Guntur District. He said he felt that he had a special place on the program because a hundred years ago the collector, an Englishman, was a very good friend of Father Heyer.

Of course, every institution has been established in India as a part of the Lutheran mission in the Guntur, Rajahmundry, and adjacent fields was represented. The hospitals, the schools, the churches, the theological seminary at Luthergiri, Andhra Christian College—all sent representatives.

The people came prepared to stay as long as the festivities lasted. By way of food they brought their rice and curry with them. "Many ate pancakes made of whole wheat flour. Along the line of march there were vendors of India's sweets and fruit who were patronized with customary liberality."

Program Makers

In our interview Miss Martin stated that the missionaries and prominent Indians had charge of the preparation of the program and its performance. Dr. Luther Gotwald was successfully the "centennial director." It was he who wrote the book, "What Hath God Wrought." Missionary Victor McCauley presided at the meeting on August 1. On the preceding day, when an important Thanksgiving service was held, Dr. Fink as president of the Andhra Lutheran Church was in charge.

One of the most informing as well as greatly enjoyed features of the celebration was a movie, the preparation for which had been supervised by the Rev. Dr. M. L. Dolbeer. The film was made by means of a well-arranged pageant which represented early scenes and the old costumes of 1842, with, of course, a picturization of the arrival of Father Heyer on July 31, 1842. It is expected that sooner or later prints of this movie will be received in America and shown as a part of the home base celebration of the centennial.

Lutheranism's Future in India

Naturally we were eager to hear from Miss Martin her valuation of the permanence of the century's American Lutheran work in India. This categorical query was put to her: "Has the church been permanently established in India by virtue of the hundred years' activities?"

(Continued on page 29)

Muhlenberg and Education

Impressed by Personal Experience Muhlenberg Urged Training for Ministers

By E. E. FLACK, Dean, Hamma Divinity School

LUTHERANS in America owe a real debt of gratitude to Muhlenberg for the high standards of theological education that he sought to uphold. Protestantism in general has not had a good record in this country in this respect. An exhaustive study of the situation made a few years ago revealed the startling fact that practically 75 per cent of the ministers of America were without college and seminary training. It has been with no little pride that Lutherans have pointed to their high educational requirements for the ministry. Of this, however, we dare not boast, for we have constant need of revising our standards. But to note the contribution that Muhlenberg made in this matter should serve to increase our appreciation of our heritage and to encourage us to greater endeavor.

Well Schooled

Muhlenberg had a thorough training. After completing his preparatory course at Eimbeck, his native town, he taught school for some time at Zellerfeld. Finding himself thirsting for more knowledge, he enrolled in the University of Goettingen in March 1735, among the first group of students to enter that newly-established institution, which a few years ago celebrated its bicentennial. There he applied himself diligently to his studies, enhancing his theological training by clinical experience. In 1737 he was invited to preach in the university. When he had finished his course at Goettingen, he went to Jena, and thence to Halle, where he remained from May 1738 to June 1739, teaching Hebrew, Greek, and theology, and laboring among the needy in the institutions developed by "Father" Francke. He even studied medicine in order to equip himself more adequately for his task. So when he was ready for service, he was well trained in both theory and practice. Ordained at Leipzig in 1739, he began his ministry at Grosshennersdorf in Saxony, where he served two years prior to his coming to America. As Dr. Mann indicates, "Muhlenberg . . . had made a very conscientious use of the time and of the means allotted him, and had given all his energies to his studies, well knowing that the sacred office needs no less than any other responsible position in life a proper preparation."

Although his church work in this country became very exacting, he nevertheless found time to study. His son-in-law, the Rev. Chr. Kunze, says of him, "He had more accurately mastered the ancient languages than had many a scholar, was

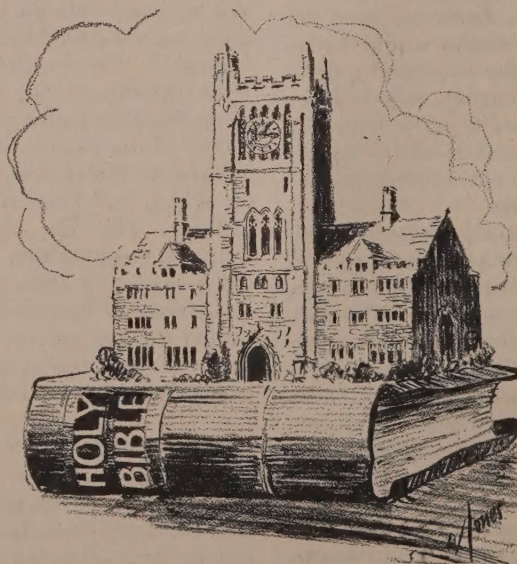
an adept in theology, mental philosophy, and medical science, and in proclaiming the Word of God was able to use not only the German language—which he handled with peculiar originality and force—but also the English, French, Dutch, Bohemian, and had also some knowledge of the Swedish.

The high standards of intellectual discipline which he held for himself he desired also for others. How persistently he pleaded with the reverend fathers in Halle to send well-trained pastors for the struggling congregations in America! Writing in his reports, he says, "Our primary need here is another pastor, one who is truly devoted to the Kingdom of God. He must have faith, be well grounded in Exegesis and Dogmatics, prove what he teaches by his life, and never forget love and truth." He was very exacting of the catechists and prospective pastors who came under his tutelage. An educator at heart, he established parish schools wherever possible and provided them with teachers. "The lack of good schools," he declares, "is one of the saddest things and the greatest impediment to the building up of the Kingdom of God in this country." He realized, better than many of his contemporaries, that "European standards do not always fit the complicated conditions in America." Sometimes circumstances required him to recommend for the ministry men who were not prepared, for the Lutheran Church had as yet no established seminary in this country. But he always regretted the necessity of having in any instance to lower the standards. He remarks, for example, "I suppose it is true that I was too credulous and that I did misplace my compassion when I took in various strangers and, with the good intention of helping our church, recommended them for the holy ministry." But it was such or none.

The first Lutheran minister to be ordained by the synod which he organized in 1748 (now the Ministerium of Pennsylvania) was the Rev. J. H. Kurtz. The questions asked this candidate were so searching that Dr. Francke of Halle declared that too much had been expected of him. The report of the examination is: "Taken all in all, they (the questions) were answered better than they would have been by one out of ten preachers before our German consistories."

Education of Youth

The concern of the pioneer for a thorough education on the part of the ministry is perhaps best illustrated in the fact that he and his wife, who was Mary Ann Weiser, daughter of Con-



Muhlenberg's Dream—that Education be Bible-centered

rad Weiser, sent their three sons at a very tender age at one time across the dangerous ocean to Halle in order that they might be well trained for their ministry. At that time John Peter Gabriel was only fifteen years of age; Frederick Augustus Conrad, thirteen; and Gotthilf Henry Ernst, ten. That these three sons came to appreciate the spirit of their father is clear from the fact that they not only became ministers, but also leaders in civic, cultural, and national life, John Peter Gabriel assuming the role of a major-general in the army; Frederick Augustus Conrad, a member of the Continental Congress and speaker of the House of Representatives; and Gotthilf Henry Ernst, the first president of Franklin College and a botanist of international renown. Muhlenberg's daughters, no less than his sons, maintained the spiritual and cultural ideals of their father. The eldest daughter, Eva Elizabeth, became the wife of the Rev. C. E. Schulze, who came to this country in 1765 and became second pastor at St. Michael's Church. Another daughter, Margaretta Henrietta, married the Rev. J. C. Kunze, who was recognized as one of the most scholarly men whom Halle sent to America.

Plans for Theological Seminary

One of Muhlenberg's disappointments was the fact that he did not succeed in establishing a theological seminary for the training of native pastors in this country. But he had the plan in mind. In fact, he had hoped to establish an orphanage, a seminary, and an infirmary after the pattern of the Halle institutions. One wonders what might have been the development in theological education in the Lutheran Church in America had he been successful in the undertaking at that early time. While he left us no such institution, he nevertheless paved the way for later developments by keeping before the church the ideals of a trained ministry.

Muhlenberg's idea of a theological education was that it should be Bible-centered, with emphasis upon the doctrines of the Word. In his ministry he sought always to indoctrinate his people. He also emphasized clinical training, as the Halle Fathers before him had done. His own experience in Inner Mission institutions convinced him of the value of internship to a pastor. He wanted a broad education, including the study of philosophy and the social sciences. He himself studied law and medicine, which he put to great practical use. He was in reality a physician to many a sick parishioner. That he was gifted in practical service is clear from the records. On one occasion two physicians requested his presence at a consultation. Though not a lawyer, he drew up constitutions for congregations and for the synod which he organized that have been models, revealing on his part a remarkable grasp of legal terminology and procedure. In matters of stewardship and church administration he was an outstanding leader, for many years the successful president of the synod. He was an advocate of the whole program of the whole church. "With him," says Dr. Mann, "theology was indeed not a possession of a certain compass of knowledge, but the *habitus* of the whole man."

Such is the breadth of this man's culture. A scholar and a churchman, he placed a high estimate on theological education. The Church today may find real inspiration and profit in the consideration of his lofty educational standards. *(To be concluded next week)*

"Know That I Am God"

By MELVIN C. SMITH, Rockford, Ill.

I LIVE in a busy industrial city of approximately 100,000 population. Most of the workers are busy making guns, ammunition and tanks. Many of them work overtime.

The factories rush madly through each day, utilizing every minute to make as much defense material as is humanly possible. They have three shifts a day, and some work on Sundays. A drop forge foundry two blocks from my home makes my house tremble all night long.

Along the highways cars rush fifty and sixty miles an hour, despite the government admonition. Every few days some of them collide with a horrible crash.

When work is done, men and women who have worked side by side amid the din of the factories stand in long lines waiting to gain admission to motion-picture theaters, where still more excitement is provided. Others congregate in taverns, where there are drunken brawls every night.

This is a picture of my town, just one of the many cities of America. The people of our nation are in the midst of a noisy, mad scramble. They look up into the skies fearful of the approach of enemy bombers. They listen for air raid sirens. Even nightfall brings little quiet.

In the midst of it, however, comes the voice of God, clear and distinct in a personal message to you and me. It even comes from the depths of the Old Testament. These are the words from that up-to-date book, "Be still and know that I am God" (Psalm 46: 10). The message is so applicable that we cannot but wonder if God anticipated this very day.

Dare we rush on without God in a world torn asunder by cruel war lords? Never were there so many complicated problems to untangle. Dare we attempt to find the solution alone?

"Be still and know that I am God." From God's throne comes this solemn command. At the hour of worship let us go to His sanctuary, and there with the world shut out listen to the voice that will speak to our souls in the silence of His house of worship.

Then shall we know what Isaiah meant when he said, "They that wait upon the Lord shall renew their strength" (Isa. 40: 31).

Wise Old Owl

THE wise old owl out on its limb sits and looks and listens. Even its hoot sounds uncanny. Thoughtless human beings cannot sit long enough to learn of the trends in the darkness today. Calamity howlers are abroad in the land and they would frighten even the most trusting. In these strange hours of the twilight, the less said the better, if the saying of that something is subversive or sinister. Now is the time for clear thinking, guarded speech, and conservative conduct.

"An old owl sat on the bough of an oak;
The more he heard the less he spoke;
The less he spoke the more he heard;
Why aren't we all more like this bird?"

Among Ourselves . . .

By Margaret A. J. Irvin

How Do You Budget Your Time?

HERE is an answer to that suggestion from Mrs. Titus R. Scholl, wife of the pastor of the Church of the Mediator, Philadelphia. Mrs. Scholl has been married about a year. I doubt whether many brides manage to cram as much into a week as she does, so don't feel too discouraged if your own time budget does not seem to measure up to hers.

* * * *

Yes, of course a minister's wife budgets her money. She also tries to budget her time. Like all budgets, however, the time budget is an ideal toward which we strive but seldom reach.

Here is a theoretical week. Sunday I go to church, then teach Sunday school. In the afternoon we relax and in the evening attend the young people's devotions. Monday morning I do the washing and in the afternoon the ironing. In the evening the mending is done. Tuesday and Wednesday are left free for church duties. The marketing is done on Thursday, as well as cleaning the second floor. Friday the first floor is cleaned. That leaves Saturday for scrubbing the kitchen and bathroom and preparing for Sunday. That is the theory.

Here is how it works. This Sunday the pianist could not be present for Sunday school, so I was asked to substitute for her. After dinner, as we settled down to reading the back numbers of *THE LUTHERAN* which we missed during our vacation, Mr. and Mrs. P. stopped by to invite us to ride along with them to the other side of the city to visit a convalescent member of the congregation. We accepted the offer. In the evening, after the young people's meeting, we visited with the family of a classmate of my husband. On Monday afternoon instead of doing the ironing, I called on the cradle roll secretary to discuss plans for forming a nursery to be conducted during church services. On the way home I was invited into the home of a member to see her new daughter. In the evening my husband presented me with two suits that needed cleaning. They kept my hands busy while I listened to the radio. My husband was out calling. The ironing was done on Tuesday morning. My husband came home in the afternoon just in time to use the cookie press and sample the cookies I was baking (both favorite occupations). As he went out calling again in the evening, I spent my time mending.

On Wednesday we went to the Publication House to select the units for Children of the Church and confirmation class material. Then we did some much-needed shopping. Marketing claimed Thursday morning. Then there was some hasty cleaning before the officers of the Ladies' Aid met here. After they left I took my latest copy of *Lutheran Woman's Work* to a convalescent. That evening one of the girls of the congregation came to help me fold and insert letters to the congregation in envelopes, so that they would be ready for my husband to take to the post office when he returned from his men's meeting. The best part of Friday was spent in cleaning the house. That evening my husband and I

discussed plans for parish education, and I prepared my first talk on women of the Bible, which I am scheduled to give at the Ladies' Aid meeting next week. Now that my Saturday scrubbing is done, lunch cleared away, and my husband is preparing to perform a wedding ceremony, I shall call on a potential leader to urge her to come to the Ladies' Aid meeting.

Oh yes, the work was all done—if not on schedule nor well enough to stand my mother's scrutiny, at least the house looked presentable. There would have been time for relaxation and recreation, if I didn't take so active a part in the work of the church or help my husband as much. But I cannot see necessary work go undone while leaders are being trained or others convinced that they can and ought to bear the responsibility. And I wouldn't give up the happy co-operation between my husband and me. He helps me with my work and I help him with his. I don't find that I need relaxation or recreation; that is, the kind one seeks deliberately. There is plenty of both in the very variety of the work to be done and in the pleasure I find in doing it.

Listening Post

By this time you have doubtless seen the story of Ying Ong, who for three years has been listening regularly to Chungking's radio broadcasts to America. *This Week*, the magazine copyrighted by the United Newspapers Magazine Corporation and used as a regular magazine by newspapers all over the country, carried his story. It seems that he has considered these broadcasts important enough to listen to, record, and criticize constructively.

Many of the broadcasts, for example, were in the National Chinese dialect. He discovered that they were not being listened to by those of his fellow countrymen who spoke Cantonese. He reported this to Chungking, and the broadcasts began to come through more frequently in a language that was understood by the American audience.

Broadcasting is a complicated business, and it is highly important that those who are doing the broadcasting know how it is being received. In that respect it is very much like preaching. A minister can sometimes tell from the facial expressions of the congregation how well it is being understood. Sometimes there are in the congregation persons whose faces are particularly expressive. They serve as a kind of indicator to the minister. He is able to tell from looking at them whether he has presented what he has to give in a form they can receive.

The bulletin service a few weeks ago devoted the last page to the art of listening to sermons. It was suggested that sermons should be listened to appreciatively, with an understanding not only of thought content but of the art of their construction. It was pointed out that they should be discussed at home with a view to the personal applications involved.

It might be helpful to discuss them not only in the family but with the minister himself. Many a pastor would welcome reactions from a sort of "listening post," provided it were sympathetic and loyal.

Musings of a

Minister's Wife Wartime Wedding*Joan Attends a Marriage Ceremony*

"MOTHER," called Joan, dashing pell-mell up the stairs, "may I go to the wedding this afternoon? You're going, aren't you? And can't I go along? Miss Minnie asked me at the store if Jim was going to get leave all right and I said 'yes.' She said that was good because they couldn't have a wedding without a bridegroom, and she was glad to hear he could get here. And then she told Mrs. Milland she'd better come to the church because it was going to be a lovely wedding at which the groom would wear his military uniform." His dress, together with the fact that his leave of absence from camp was only over the week end, brought both the pomp and the limitations of the war into the occasion. The combination of circumstances made the wedding unique for even members of the minister's family.

"Now, Joan, quiet down. You are as excited as if this were your own wedding."

"Well, anyhow, it was this way. Miss Minnie wanted to know whether there was going to be a wedding this afternoon, because she heard that maybe Jim couldn't get leave. So I didn't tell her about daddy writing to the chaplain, because I thought daddy might not want me to tell that." (How she knew it herself was a mystery to me. She seems to absorb things through her pores.) "So I just said, 'Yes, Mrs. Green called yesterday afternoon and said it would be all right to go ahead, but Jim wouldn't be there for the rehearsal.' That was all right to say, wasn't it?"

"Quite all right." The poor child is trying to find out which things she hears in the parsonage are confidential and which are public property.

"So then she told Mrs. Milland all about what the wedding is going to be like. I want to go. Please!"

"You haven't a thing to wear except the dress you have to wear to Sunday school tomorrow. Can you keep clean?"

"I can. I promise!"

"Then run along and get cleaned up before daddy needs to shave."

"Better let me go first," said my husband, coming down from his study in time to hear the last words. "I want to get over there early."

"This early? You have over an hour."

"I have to get there in time to read the Order for Public Confession with Jim and the best man. Kay and the maid of honor had preparatory service last night at the rehearsal."

"My word, I never thought of that. But of course they would have to have preparatory service to take Communion. Still it does complicate things at a wedding, doesn't it?"

My husband explained that ordinarily the young married couple would await the regular Communion Service, but when as now the requirements of military duty would cause the husband's absence, an arrangement had been made to administer the Sacrament of the Altar at the conclusion of the marriage service.

The next hour flew. Mark came in with a bloody nose which he had earned on the football field, but eventually

Joan and I were in our places in the church. The chancel looked unusually beautiful as the afternoon sun fell on flowers and palms. The cross shone high and golden on the altar. The music blended with the mood of the moment. War and its horrors seemed unreal and far away, until Jim came in, straight and tall in his uniform.

In contrast, Kay wore the traditional white. She was lovely with a loveliness that was more than natural endowment or skillful use of cosmetics. Her bridesmaids made a charming and colorful background in varied shades of taffeta. "She will always have this moment," I thought.

"Are all those people going to take Communion?" hissed Joan.

"No, dear. Just the bride and bridegroom and the best man and maid of honor. Now, don't ask me any more questions. I'll tell you later what you want to know."

At the close of the regular wedding service, my husband began to read the Communion Service. The wedding party read the responses, the men's voices clear and strong, the girls, gaining firmness as they went on. Never have the words seemed more impressive. My throat tightened. What a world for young people! How different from my own carefree youth! But they have something to hold to. The strong ones are holding firmly.

When at last the benediction was said and the organ pealed out the march which is always used as a recessional and which I never can remember, the young people came smiling down the aisle. If they did not feel just like every other wedding party that has come down that aisle since the aisle has been there, no one would have known it. I would be ashamed to let them know how close I had come to tears. Joan brought me back to earth with a thud.

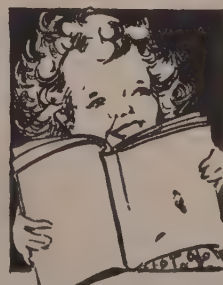
"Do I have to change my dress?" she asked.

"Of course. But I'll come home with you until daddy is ready to go to the reception. Do you think you and Mark can scramble yourselves some eggs if we should be late? There's a cake in the pantry. Just don't eat it all, or there will be no dessert tomorrow."

"All right, but you'd better tell Mark. He won't listen to me. You know, when I get married, it is going to be just like that. Only I hope I don't marry a soldier."

Naughty Nora's Nonsense

THIS woman has so many talents
It almost makes her lose her balance.
If she would concentrate on one,
She might get something worth while done.



NAUGHTY NORA

Sacred Sentences and Observations

I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

Psalm 9: 2

"WHAT is the chief end of man?" asks one of the great catechisms. "To glorify God," is the answer. To trade and travel, to get and spend, to enjoy and then fight to keep or take, are popular human goals; but to pray and praise, to worship and glorify God, are employments fitting immortal spirits. To enhance God's glory one must have gratitude and gladness in the heart.

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That ye put away as concerning your former manner of life, the old man, that waxeth corrupt after the lust of deceit.

Ephesians 4: 22

"CHRIST is more concerned with the revival of the unfit than with the survival of the fittest." Darwin may deal with speculations as to the origin and evolution of man; but the Christian thinker sources and interprets life according to the great Idealist, Who taught the creative and redemptive way and Who Himself "came to seek and to save that which was lost." "The old man that waxeth corrupt" is, in His saving scheme, supplanted by a new and better man. Eliminate evil by replacing it with good—the golden rule way.

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And that ye be renewed in the spirit of your mind.

Ephesians 4: 23

DR. William E. Hocking, although a professor of philosophy, claims that something more than the achievements of science and philosophy are needful to right the world. He says: "We must give credence to *faith* and *vision*, as against a prudence too well fortified against any new step by the accumulated sagacities of disillusionment." "We can face the complex problems of the coming world order," he says, "certainly not with a set of blueprints, but with a degree of confidence born of an experience which has justified the principles we have followed." These high-sounding phrases do not go far enough in including the spiritual element. The words of the great philosopher and theologian, St. Paul, are more inspired, "That ye be renewed in the spirit of your mind." This is what most matters, and its renewal by grace is of paramount importance.

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Be ye angry and sin not: let not the sun go down upon your wrath.

Ephesians 4: 26

WHEN our parents and grandparents told us of "the Yankees" destroying or stealing their possessions and making valueless their Confederate money, and then of the meanness of "the carpet-baggers" in post bellum days, we as children could not understand their forgiving spirit. But they had learned how to "be angry and sin not." The Christian has the secret control. Lincoln, like the great Confederate leader, Lee, and their one divine Master, taught "malice toward none, charity toward all."

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good.

Ephesians 4: 28

SOMEONE has said that "animals can't be related to men, because they don't keep on grabbing when they have enough." Sometimes worse than brutes, men plunder their fellows, and, not content with robbing the helpless of hard-earned possessions, destroy their homes and slaughter their loved ones. Only when ruthless brutality is itself destroyed or muzzled can normalcy be restored on earth. To "labor, working with his hands the thing that is good," is man's constructive offset to the works of evil and destruction. The spirit of Christian love is the best guarantee of just dealings.

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And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

Ephesians 4: 30

WHEN our Chief Executive asked a major denomination to place the "mighty force" of its "splendid body squarely behind the prosecution of the war" the answer was in the qualified statement: "We express our willingness to do everything for the welfare of our country, within the full sanction of our individual consciences, to achieve Christian unity and to secure for the world a just and lasting peace, regardless of personal cost or sacrifice." Loyalty to national ideals and government should never be permitted to undermine the basic principle of the separation of church and state. The confessions of the church and the consciences of its members are wisely protected in this free land against all outside dictations.

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Not that we are sufficient of ourselves, to account anything as of ourselves; but our sufficiency is from God.

II Corinthians 3: 5

SELF-SUFFICIENCY is receiving a body-blow today. Rich little Holland, big blustering Britain, and the western Republics, with their vast resources, have been learning, line by line, the lessons of loss, economy, and self-denial. In higher spheres of the spirit man is being taught what it means to sacrifice and serve. Before any "golden age" can be reached on earth or in "the realms of the blest" hereafter, we must all debase our pride and bow before God as suppliants. Our sufficiency, as to both provision for our needs and guidance in our perplexities, is from God only.

PRAYER

LORD God, quicken, we beseech Thee, Thy Spirit of goodness within us. Help us to be appreciative of all Thy benefits and be willing to share gladly what we have with all who have need. Extend through us, we pray, the comforting arms of Thy loving kindness and care; and help us to make known the all-sufficiency of Thy grace and Thy peace which passeth understanding. Through Jesus Christ, our Lord. Amen.

"We Weren't Coned"

A FLIER returning from the thick of the fight said that more than once a beam from an anti-aircraft battery found his plane, but before other rays could join in "coning" the angle to determine the exact location his plane was out of sight. "We weren't coned," he said; so his plane did its work successfully and returned uninjured.

Sometimes a threatening beam of fate is revealed in one's path, but others fail to combine for what seems imminent destruction. The ills that strike through the darkness seek union with like rays of evil that would converge into one common apex. Before sin is allowed to gather its forces of destruction, the soul should realize its danger and flee the entangling web. Spiritual wisdom and alertness are needed to escape life's perils, but more important is it to have the Sky Pilot of souls at the controls. No one can be "coned" when God's grace is at hand to deliver from the Evil One's enmeshing darts.

Satan Chained

KIM MILLER, a Southern mountaineer, is reputed to have captured 10,000 rattlesnakes in the past thirty years. He goes to their nests and lassoes his victims one by one. As the snake lifts its head in defiance, down comes the lasso from the end of the pole and into the bag comes the writhing serpent. The ingenious Kim and his income from the sale of snake oil and fancy skins would not gain the attention of this column but for the fact that his lassoing of the rattler is suggestive of overcoming that "old serpent, the devil."

Satan's fangs are deadly, but his wiles are not invincible. There is a subtle power that can take him captive. In the Book of Revelation, we are told that in the future "Satan will be chained a thousand years." We know not the exact interpretation and the full import of that prophecy; but we do know that even now God gives us means by which Satan's power can be nullified and his wiles be overcome. Not by trampling him under feet in anger, but by using the subtle means of divine grace can the Serpent be entrapped and overpowered.

Out in the wilderness Jesus met this subtle Serpent; and what Adam could not do in Eden the Son of God accomplished, as the Living Word encircled and entrapped the enemy of mankind. Learn of Christ the way to overcome the wiles of Satan and the power of sin.

"Magic Strings"

IN the Belgian Congo Dr. George W. Carpenter, an American missionary, has performed marvels through the application of his scientific knowledge. Harnessing a waterfall, he built a hydro-electric plant, from which he sent out light and power to the church, school, hospital, and residences of his Baptist mission. The wires are called by the natives, "magic strings." As one of his converts said: "Tata Carpenter put all this machinery and these strings here and made lightning move in them. And now, out of these same strings come heat for the toaster, cold in the refrigerator, water from the spring, light in the night time, and voices out of this box. Truly it is wonderful—all from the same strings."

From God's dynamo of spiritual energy are extended the "magic strings" of His "means of grace." Into our wilderness comes the transforming power that makes all things new. Wherever flows the invisible energy of God's Spirit the previously inert is gripped mightily and made to move. Man needs only to relate himself savingly in faith to the Source of all life and energy, and the Spirit of the living God will then lay hold on the spiritual forces surging within and about him and will impel him to works of love and helpfulness.

"The New Man"

THE literary St. Paul furnishes many expressions that stand out in literature and that grip the thought of Christendom. The expression, "old man," usually reminds one of decrepitude and the withering of age. But in the usage of Paul it brings to mind the strong man of Eden who was made prematurely "old" by the struggle and weariness outside the gates, as Adam bowed his head "wet with the sweat of his brow" and bent his body and soul under life's loads and sin's lashings. "The old man" means "the old Adam," dominated by the sin that crept into his garden, crushed his spirit, and debased his progeny in all succeeding generations.

"To put off" the old man is to get rid of the ancient encumbrances that drag the spirit down. No half measures will avail. The unrobing from the old must be complete before the "filthy rags" of unrighteousness can be replaced by the garments of holiness. Contrition for sin, repentance, and confession must follow and complete the negations of the old way of the law that condemns. Then only is the unclad spirit ready for reclothing.

"The new man" steps into the new garments of imputed righteousness. New clothes of outward appearances are insufficient. Mere externalism in religion smacks too much of "the old man" with his semblances of legal righteousness in religious observances. New bodies, even, are inadequate, though they will supplant the old when the things of time will give way to the new of succeeding aeons. The new celestial or spiritual body will be only another, better, body. The new Man is the re-creating Saviour. He is "the second Adam" Who enters into earth's areas and human experiences. He reopens the gates of Paradise and beckons all under the dominion of sin to cast away the old grave clothes of carnality and come after Him into the new life He offers by grace. As the "new man" of the new dispensation, He gathers to Himself all reborn men who are "created after God unto holiness."

A PERSIAN PARABLE

"I GAVE a beggar from my little store
Of well-earned gold.—He spent the shining ore
And came again, and yet again—still cold
And hungry as before.

"I gave a thought, and through that thought of mine
He found himself—the *man*, supreme, divine!—
Fed, clothed, and crowned with blessings manifold—
And now he begs no more."

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

WHAT happens to thinking people when they are living under a prolonged and severe mental and perhaps spiritual strain is often made evident by a remark within a conversation. For example, we overheard a woman say to a traveling companion, "I am praying that winter will come early this year in Russia." It is quite unlikely the speaker knew much about the normal coldness of a Russian winter. She had read that prolonged rains and temperatures below zero would impede and finally check the advance of Nazi armies.

One does not advocate, nor quite approve, praying that God will use weather or other forces of nature to bring to naught the forces of such as defy His good and gracious will. But there are "coincidences" at critical times in man's struggle for advancement that are little short of providential granting of aid to those in need of it. In American history we have the fog over Long Island which enabled the retreat of the Continental army from the British troops, or the freeze later by which they got away from what seemed sure capture at Trenton. In the experience of individuals indirect answers to prayers are frequent.

But Christians must not forget that their shortness of vision and their inability to measure the factor of time require a conditioning attitude toward answers to prayers. Even under the imperfect revelation of the Old Testament regime, the psalmist wrote "for a thousand years in thy sight are but as yesterday when it is past and as a watch in the night." In the eighty-fourth psalm the proportion of one day to a thousand is given. Peter in his second Epistle warns against impatience concerning the realization of God's will. He has written, "One day is with the Lord as a thousand years and a thousand years as a day." The time factor is not under man's final jurisdiction.

WE WERE HAPPY IN ILLINOIS

DURING the period September 21 to 25 we were absent from our usual place in the Muhlenberg Building but in an environment not less editorial. Once a year, usually the third week of September, the men in editorial positions on official journals of the several Lutheran general bodies are guests of one of our publication houses. This year we were delightfully entertained by the Augustana Book Concern, located at Rock Island, Ill. The business manager of this publication enterprise is the genial and capable J. G. Youngquist. He and his staff, empowered and seconded by the synod's Board of Publication, made the editors "honored guests" in the fullest sense of that word. Also immediately thoughtful for our comfort were the editors of Augustana's weekly papers, Dr. E. E. Ryden for *The Lutheran Companion* and Dr. A. T. Lundholm for *Augustana* of which the language is Swedish. Also present was the venerable and beloved Editor Emeritus of *Augustana*, Dr. L. G. Abrahamson.

The occasion furnished the editors and publishers an opportunity to visit Augustana College and Augustana Theological Seminary which are located in Rock Island. The two institutions are on adjacent campuses and both are sponsored by the same synodically elected Board of Trustees. Dr. Conrad Bergendoff is president of both

institutions, and very influential among Lutheran and all scholars and administrators of higher education.

We saw the collegians in their chapel assembly: they number approximately 500 young men and young women, exclusive of some 200 attendants whom the college serves in a special department. (The theological seminary's student body of about 100 men has its own arrangements for daily worship.) Observation of the students as they entered the auditorium and seated themselves showed no distinctions from the ordinary assembly of former years. It was only when President Bergendoff made announcements about examinations and requests by the government for military services that the presence of a youth devouring war intruded itself upon one's notice.

It is due the discussions of the editors during their convention to comment that the exchange of experiences and programs that feature our annual meetings is helpful. We do not quote the subjects nor comment upon them, but they will "crop out" from time to time in future issues of our several journals. We deem it in order to state this fact, that the editors are, without exception, in favor of more active co-operation and such friendliness on the part of the churches' official journals as will contribute to the growing growth of greater unity among us.

"SUBMITTED FOR CONSIDERATION"

UNDER date of September 3 THE LUTHERAN received from its contemporary, *The American Lutheran*, monthly magazine, an advance copy of an article in type for its September issue. The article's subject is "The Problem of Lutheran Union." We hereby express our grateful appreciation of the courtesy extended us by *The American Lutheran*. The communication consists of seven paragraphs preceded by a statement of purpose as follows:

"After earnest and prayerful consideration of all the problems of doctrine and life involved in the question of unity in the Lutheran Church of America, the editors of *The American Lutheran* have resolved to submit for consideration and discussion a series concerning the most vital issue confronting Lutheranism in America in the present hour. The statements following summarize the convictions of the editorial staff. Each statement will be expanded into an article within the coming months. It is our hope that an open and honest discussion of these statements will make a small contribution to the true and God-pleasing unity of the Church of the Reformation in America and in other lands."

While all propositions dealing with greater unity among the Lutherans of the United States and of the world merit and receive careful reading by the editorial department of THE LUTHERAN, we confess that the arrival of this particular statement in the midst of somewhat complicated preparations for reporting October events of immediate concern to the U. L. C. A. put us in the position of the colored draftee of 1917 who opposed his assignment to a division of cavalry. Said he by way of explanation, "When I get orders to move, I don't

want to have to drag no horse along with me."

The United Lutheran Church in America, convinced a quarter of a century ago of the great advantages of united effort, joined with sister general bodies in forming the National Lutheran Council. The service record of that organization has been such as to merit assignment to it of additional spheres of co-operation. Reports of the commissions and the recommendations to the synods appointing them are now pending action. It would not be timely nor exactly courteous to introduce at this date a different way of solving "The Problems of Lutheran Union."

The editor of *THE LUTHERAN* expresses the conclusions reached by him personally concerning *The American Lutheran's* propositions. First of all, he sincerely believes that the United Lutheran Church will not entertain seriously any proposition involving closer relations with the Missouri Synod that has not been agreed upon by that body "in convention assembled." Up to this time it was their privilege to receive proposals. Now it is ours. Self-appointed groups, however well intentioned, lack the needed credentials.

Second, the editor assumes that *The American Lutheran* monthly, whose editorial committee has produced the statement on union, has the Missouri Synod in mind rather than the U. L. C. A. This assumption rests partially on the fact that among us there is now agreement with the majority of the propositions offered as the basis of union. In fact, our Savannah convention in 1934 put the more important of the seven paragraphs into a series of resolutions. Perhaps they may yet be given consideration by the Missouri Synod.

The House of Worship

Contributed by DR. W. H. GREEVER

"*The House of the Lord.*" That is what the psalmist called the Temple or the Synagogue. Jesus thought of the Temple as His Father's house, and called it a "house of prayer." It is the place where God meets with His children in the unity of a family, as an earthly father meets with his children around the family table or beside the family fireside. It is the place where the most intimate relations are recognized and developed and realized, in a common life, in a most sacred communion. It is the place which God designates for the fulfillment of some of His most precious promises, and where He bestows some of His richest blessings. As a house of prayer, it is the place where His children enjoy the highest privileges possible to them, in the worship of God. It is there that God waits to bestow upon them the blessings of Grace, through His Word and His Sacraments—in the assurance of the forgiveness of sin, in the direction of the true life, in the strengthening of faith, in the gift of grace for every need, and in the constancy of the manifestation of His unfailing love. It is there that He gives assurance to the doubting ones, courage to the fearful, light to the perplexed, freedom to the enslaved and comfort to the sorrowful. It is there that God hears the confessions and vows of repentant sinners, the adoration, praise and thanksgiving of redeemed believers and the prayers of His loving, trustful chil-

dren. When the "House of the Lord" means so much to God, how can it ever mean little to men?

The Home of the Congregation. The Christian congregation is the body in which the heart of the church dwells. That body requires a home, and the house of the Lord is the home of the congregation. It is there that individual Christians meet on common ground, with common interests of most essential importance. It is there that they affirm a unity in Christian love, and an equality in personal relationships not found and not possible anywhere else among men. This is true in spite of the disagreements and dissensions sometimes found in congregations on account of the imperfections of some Christians. It is there that the truest and most beautiful fellowship among men is expected and experienced and enjoyed.

It is in the house of the Lord, the home of the congregation, that life is enriched by its most blessed experiences and most hallowed memories. It is there that the little children are given to the Lord and are received by Him into His family of the saved through Holy Baptism. It is there that they are instructed and confirmed in their own confession of the Christian faith. It is there, with their parents and the whole company of believers, that they receive their first communion and enter fully into the fellowship of the church. There the young people are joined in the sacred bonds of marriage and are committed to the perpetuation of the Christian home, the social unit of both church and state. It is there that co-operative service is planned and directed, through which the highest purposes of life are realized. In a most comprehensive sense the House of the Lord is the home of the congregation.

The Heart of the Church. Because the "House of Prayer" is the "House of the Lord," it becomes, spiritually speaking, the "Heart of the Church." It is there that the "communion of saints" on earth is most fully realized. It is there, in the congregation, that the very life of the church exists and functions. There the life of the church is constantly renewed by the reception of reborn souls. There its life is nurtured and strengthened, and its work is inspired and directed. It is there that the unity of the church is cultivated and developed. There the support of the church is secured and its mission in the world is advanced. The Christian congregation, in which the Gospel is preached and the Sacraments are administered is the true church in miniature, and the "house of the Lord" is, in a very real sense, the "heart of the church."

The Haven of the Soul. Because the House of the Lord is the heart of the church and the home of the congregation, it is the spiritual haven of the individual soul. When one enters the House of the Lord—if he will—he can leave the world and its trials behind him. There, in the very presence of God, he may approach the throne of grace boldly, in personal communion with God in ways and degrees not possible anywhere else. In the House of the Lord he has everything to help him to the fullest possible realization of the very essence of his religion, whether he enter for public worship with the congregation, or for private prayer and meditation. In the very truth the House of the Lord is the haven of the soul, where the word of the psalmist may be realized. "God is our refuge, a very present help in trouble." This haven is as nearly heaven as is possible on earth.

Growth in Grace

A Study in the New Testament's Teaching Concerning Spiritual Progress

By NATHAN R. MELHORN

Luke 2: 40, 52; II Peter 1: 1-8. Sunday School Lesson for October 18

We suspect that an older and more old-fashioned word would have been used for the title of the senior lesson texts which will be used in our Sunday schools on October 18. The term *sanc-tification* as distinguished from *regen-eration* and *justification* could be used if one were inclined to borrow from the vocabulary of the church's teachers. There are three portions of the Bible drawn upon for the pupils' attention, the first one being the very brief reference in the Gospel of St. Luke concerning the period in the life of our Lord which began with the flight from Bethlehem into Egypt and ended with His appearance at the river Jordan for baptism by John. Practically thirty years are in this interval. In the canonical books of the Bible there is only one break in what are sometimes called the years of silence in our Lord's life. It is the reference to His visit to Jerusalem at the age of twelve, when, according to Jewish custom, He was admitted to participation in the worship of the synagogue.

Tradition has undertaken to breach those years, and as a result there are stories about the days of our Lord's youth in Nazareth—traditions which have been gathered into what are commonly called the apocryphal Gospels. These are obviously stories which lack the authority of inspiration. The King James Version of the Bible does not contain them.

Edersheim, whose book, *The Life and Times of Jesus*, is among the most scholarly available to those who read only English, comments briefly and reverently upon the circumstances of Jesus' boyhood. The tradition that Joseph, the husband of Mary, died in the boy's youth is generally accepted. It is not out of order to think of Him as helping Joseph at his trade, which was that of carpenter. Some very beautiful but purely unauthorized incidents are related about Him in this period. Edersheim states that the education of a Jewish child could be roughly divided into three periods. The first of these would be that of early youth, which would precede his arrival at the age of twelve. A second period comprised the years when he was able to study not only the Bible itself, but the comments upon it which had been made by the teachers of Israel. Following his arrival at fifteen years of age, if he gave promise of ability to learn, he could study the more abstruse and speculative doctrines of which the Jewish wise men

were fond. One infers that all of these advantages were available for the child Jesus. But with the exception of the incident which took place when He was aged twelve and when His parents found Him in the Temple, "in the midst of the doctors, both hearing them, and asking them questions," we have only the general observation, "And Jesus increased in wisdom and stature, and in favor with God and man."

"Born Under the Law"

There has been a good deal of speculation among theologians as to the character of the mental and spiritual development through which our Lord passed between His birth and the beginning of His active ministry. We know that His physical growth was after the manner of children born of the flesh. It is proper to suppose that He was possessed, in their perfection, of all of the attributes of body, mind, and soul. It is said concerning Mary, his mother, "She kept all these sayings in her heart." One supposes that when Mary talked to Luke about the boyhood of Jesus, she had those vivid recollections of the early childhood of our Lord that are characteristic of mothers everywhere.

But on one relationship of Jesus there are no direct comments. He was the Son of man and Son of God; that is, there were two natures, divine and human. Each of these was perfect in itself. Each was related to the other and to the personality in that mysterious way whereby Jesus' obedience to the law and His patience in suffering constituted a "fund of righteousness" adequate for the redemption of all the world. But even inspired Paul does not go beyond the reverent assertion, "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit," and so on.

No satisfactory answers can be given to queries concerning when He became conscious of His mission, the extent to which He was indebted to His environment for His training, and other queries in which it is undertaken to fit His

development to maturity into the molds of ordinary human beings. This much should be constantly in mind, that from the very beginning He was God-man, two natures, one personality, and beyond definition by human analysts.

The Believer's Progress

The portion of Scripture selected for the latter part of the study is from the Second Epistle of Peter. It has as its purpose a description of the growth in grace, the growth by grace, and the growth for grace which is possible and which normally occurs to everyone born again "after the spirit." The use of prepositions *in*, *by*, and *for* between *growth* and *grace* is not a product of the imagination. It must be recognized relative to all progress in the spirituality which becomes ours through faith in Christ, and by which we are citizens of the kingdom of God, that we owe this as a gift to God. Even the faith which we have is described definitely by St. Paul in the words, "Ye are saved by faith, and that not of yourselves; it is the gift of God." In the development of spirituality the first step is to be born again. The result of spiritual rebirth, the child in the faith, is not beyond comparison with the early stages of human, physical, and mental life. Paul warns the teachers in the early church against expecting those who are babes in the faith to comprehend the great doctrines which appear before the more mature follower of Christ as he encounters the teachings of Scripture and of experience. But there is growth in knowledge and understanding because the believer is admitted to spiritual guidance. The Word of God is an instrument by which grace comes to those who humbly and obediently seek after knowledge. It is thus correct to speak of growth by grace.

And since there is a purpose back of the instruction in righteousness which is available to the believer; namely, that he shall be able to communicate with others, it can be said that there is a growth *for* grace as we grow *in* grace, and *by* grace we acquire capacity to communicate to others that which we ourselves have received. All of this progress is strikingly given in the eight verses of II Peter, where a series of additions are indicated. The basic gift is faith. Starting with this, which is one way of marking a birthday, one observes the development of the spiritual; that is, the twice-born man. Diligence, virtue, knowledge, patience, godliness, brotherly kindness, and brotherly love are the characteristics which progress in the faith in God approached to spiritual maturity in the twice-born reveals. It is a fascinating subject of study, and it is undoubtedly commended by the inspired writers to all who believe.

DAILY BIBLE READINGS

October 12-18

- M. "The Child Grew." Luke 2: 40, 52.
 T. Milk and Meat. Hebrews 5: 11-14.
 W. Faithful and Fruitful. II Peter 1: 1-8.
 Th. Strength in the Grace of Christ. II Timothy 2: 1-10.
 F. The Stature of Christ. Ephesians 4: 11-16.
 Sat. Christian Growth. II Peter 3: 14-18.
 S. "Be Strong and of Good Courage." Joshua 1: 1-9.

The Young People

By AMOS JOHN TRAVER, Frederick, Md.

The Husbandmen

Matthew 21: 33-46

THIS is the third of the parables spoken by Jesus in the Temple during Holy Week in open controversy with the Jewish leaders.

We are presenting the story by use of the outline in *The Parables of Jesus*, by George A. Buttrick. This book has become a classic for students of the parables.

The vineyard was planted and hedged about. It was provided with a wine press and a watchtower. The householder had not stinted the preparation of that vineyard, but had given it his best care. The husbandmen received it in trust ready to produce good fruit. So was Israel planted and hedged about. No blessing of God had been withheld from the children of Abraham. The pity was that they received their vineyard with little thanks to the householder and with great pride in their own worth.

Human Freedom

The husbandmen were given the run of the place. It was theirs so far as its care was concerned. They could decide when and how pruning should be done. It was theirs to cultivate and to fertilize. They were free in the use of its fruits. How easy to forget that there was a householder!

This, too, is a temptation of great blessings. Human pride insists that we have achieved what we seem to possess by our own ability. The Jewish leaders were under that fatal misconception. They kept the name of God holy, but denied the fact of God by their indifference to the simple principles of love and truth which are in His very heart. There is a good text for a sermon on this subject in the song of Moses, Deuteronomy 32: 15: "But Jeshurun waxed fat, and kicked: Thou art waxed fat, thou art grown thick, thou art become sleek; Then he forsook God who made him, and lightly esteemed the Rock of his salvation." Jeshurun was a poetical name for Israel, and Moses likens the nation to an ox, fed too well and with too little exercise. Our freedom is a test of our characters. How do we use it?

Responsibility

Privilege and freedom bring responsibility. The householder sent for his

reasonable share of the grapes. He would have been within his rights if he had waited at home for the husbandmen to send him his share. If they failed to do this, justice would have permitted him to send his soldiers to "utterly destroy those miserable men." They had violated every law of honor and had shown themselves completely lacking in gratitude.

The householder did send his servants to remind them of their duty. They "beat one, and killed another, and stoned another." Still his mercy persisted and he sent his son. They misread his mercy and thought it weakness, so they killed him. This was the natural issue of their sin. They began by living as though their vineyard belonged to themselves. They led themselves from sin to sin, till their lack of a sense of stewardship led to murder. When a race or a person forgets God, there is no limit to which sin will grow. This was the condition of the Jewish leaders.

Their history was blackened by the treatment given the prophets God sent them to remind them of their responsibility. As Jesus spoke, they could not miss the application. Now they were about to put the Son of God to death, expecting that their victory would be complete. Human power exercised without respect to God will in the end defeat itself. No victory will last where God and His principles of justice and mercy are counted out.

Witness

Jesus lays claim to His own place in the relationship of Israel to her God. Mark says, "He had yet one, a beloved son: He sent him last unto them." Modern Bible students looking from this long distance have sometimes questioned Jesus' deity. There was no question in the minds of either His friends or His enemies that day in the Temple when He told this parable. He was claiming a place in the line of the prophets. And in that line He was claiming a peculiar supremacy. He was a Son, a beloved Son.

There were many factors leading to the crucifixion of Jesus. But this factor loomed largest in the picture. The Jewish leaders were outraged by His claims. That He should claim special sonship of God was to them the height of blasphemy. In getting rid of Him, they thought they were saving their vineyard for themselves. They were still deluded by the idea that there was no real householder, or if there

was, that He was weak and ineffectual. Even the coming of His son did not awaken them to their peril. So they crucified Him and sealed their own doom.

The followers of Jesus understood His claims and fully accepted them. It was for this reason they were willing to die for Him. We may put the language of John 1: 14 into their mouths: "We have seen His glory, glory such as an only son enjoys from his father, seen it to be full of grace and reality" (Moffatt's Translation). Where there is any doubt as to His Sonship, there is the seed of rebellion against God, the seed of sin that grows and grows till greed and ingratitude and pride and hate issue in the cross.

Father Love

Dwight L. Moody once said that until he became a father he had much to say of the love of Jesus, but afterward the burden of his preaching was the love of God the Father. The ill treatment of the prophets and of the Son is incidental to the rebellion against God.

It was the householder who was the object of the hate of the husbandmen. How merciful he was, how persistent! Not even the story of the prodigal son shows greater mercy. Far beyond the dictates of simple justice he sought to win these husbandmen to a recognition of their responsibility to him. He did not fail them in any smallest effort of persuasion. His very kindness led the husbandmen into a false sense of strength and security. This is what mercy will do. Either it wins or it fails. The result depends on the attitude of those to whom mercy comes.

"The stone that the builders rejected became the head of the corner." The Son that Israel crucified became the only hope of Israel. The Jewish leaders stumbled over that stone; they threw themselves upon it in bitter hate, but they only accomplished their own destruction. God's patience is limited only by their persistent, wilful sin.

We must not leave this story in its immediate setting, nor permit its darts to strike only the hearts of the Jewish leaders. It is aimed at us and at all who fail in their stewardship. To withhold gifts and talents from God is to contribute to the line of sins that finally reach the cross. It is to put ourselves in a deadly progression that moves on from sin to sin. Let's be good stewards.

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To LEADER: Topic date, October 18. Next topic, "Social Missions."

BOOKS

The Pastor Diagnoses Himself and Others

The Pastor as a Personal Counselor. By Carl J. Schindler. The Muhlenberg Press. 147 pages. Price, \$1.25.

THE United Lutheran Church Publication Board has scored again. It has recently given the Church some very worth-while books. This is one of them. The Rev. Carl J. Schindler is a pastor in an important congregation in Wilkes-Barre, Pa. His book is a resultant of his scholarly research in psychology and psychotherapy applied to sound-versus-unsound theory in personal pastoral experience.

Pastor Schindler writes for those who cannot escape the nomenclature of our day but for whom that nomenclature means headaches rather than adventure. He simplifies abstract terms and theories. He distinguishes between tests a pastor can profitably use and those he should taboo. The book is not (and this is true of similar manuals) a substitute for the Saviour's method employed in the cure of souls. It is a helpful secondary or supplementary guide. This is as it should be.

"Emotional maturity," a psychological term which tops "physical" and "intellectual" maturity, is not sufficiently exact or comprehensive to include the whole mind and heart of Christ. The way, the truth, and the life of Christ add up to more than "physical, intellectual and emotional (human) maturity." Many nominal Christians of today live and move and have their being in the lowlands of psychological tests rather than in the highlands of Christian certainty.

The writer says "it is the thesis of this book that the minister on the basis of his understanding of the Christian religion must be an expert in the field of human relationships." To this end the book should be read by our pastors. The greatest value in a book of this sort, as I see it, is in the stimulus

it provides the pastor to diagnose and study *himself before starting on others*, with reference to the types proposed by the psychologists whereby to determine "methods of escape from the *conflicts*" with which he finds himself surrounded. The author puts it this way: "Most of the inability to grasp the meaning of 'sin' is due to man's natural unwillingness to admit his own failings even to himself." This goes for those of us who are ministers before we can helpfully apply the valuable suggestions of the book to laymen.

Personally, I should be sorry if it is true that "it is highly probable that a minister's theology in the last analysis is not the result of his training or study but his emotional reaction to the impact of the Christian truth." It must be both, a verifiable truth and a faith that is more than an "emotional reaction."

"The evaluation of personality traits is not as difficult as would at first appear. The fundamental law is that human personality is organized as a unit and acts as a unit." The psychologists are leading us out of the woods of wholesale, scientific socialism into the laboratory of a "thou art the man" responsible for social chaos in the midst of unprecedented social welfare movements of secular origin.

E. P. PFATTECHER.

Manual of Evangelism

A Living Church at Work. Danish Lutheran Publication House. 123 pages. Price, 50 cents.

This volume is the fruit of three years' study and research by the Committee of Evangelization of the United Danish Evangelical Lutheran Church. It is a comprehensive and directive manual for pastors and laymen. With effectual boldness the work sets up a complete program of church activities inspired at the outset by Christ's great commission.

The United Danish Church has no illusions of things being all right in Zion. With frankness and insight the committee lists the prevailing conditions which require the greatest earn-

estness and zeal on the part of those who do the Lord's work.

Nor does the committee spare the members of their own church. "We are getting away from the Bible. Our children grow up with an appalling ignorance of the greatest Book." "Often a congregation's greatest evangelistic task lies among our own members." "Too many children are growing up in our parishes without baptism." "For the want of a clear-cut evangelistic objective, many people have become spiritually muscle-bound, lulled by an over-abundance of misdirected congregational affairs into thinking that 'their church surely is an active church.'" Such honest searching will lead to genuine cleansing. The first step in conditioning the church for greater things

is an unbiased knowledge of its own spiritual condition.

The peculiar success of this handbook on evangelism is its excellent revaluation of the Means of Grace as the correct technique of evangelism. The ancient institutions of the Church, from the Family Altar to the Sacrament of Holy Communion, which nourish the believer in his faith, also serve to bring those outside the Kingdom into saving fellowship with Jesus Christ. There will be no other way to evangelize men than that which has been given to the Church. "Tricks" will not work.

OSCAR W. CARLSON.

America's Soul

No Sign Shall Be Given. By Hugh S. Tigner. The Macmillan Company. 198 pages. Price, \$1.75.

Despite our cleverness, our comforts, our glittering material prosperity—what we boast as twentieth century civilization—there is something radically wrong with American life. Its threat runs deeper than the immediate pressing peril of enemies from without. America is threatened with the loss of her soul. She is in the process of losing her religious faith and spiritual culture. This is the thesis of Dr. Tigner's book.

Liberal American "intellectuals" would profit by reading this diagnosis of their trends via liberalism through skepticism to chaos. The more orthodox of us will find inspiration and ammunition in it for a renaissance of much-needed prophetic preaching.

The book starts with the story of the finding of an abandoned church in "Pleasant Valley," a church that showed signs of love and devotion—but now abandoned, a symbol of the repudiation of a heritage and tradition. Dr. Tigner points out that the very genius of America, the basis of its culture, is the Hebrew-Christian tradition, the tradition from which our founding fathers drew their "moral-spiritual" nourishment—and upon which they erected the social-political-economic structure of the nation.

America's anchorage is her religious heritage, for which there is no substitute. "No Sign Shall Be Given," insists Dr. Tigner throughout the book, "except the sign of the Christian God." Our grandfathers, he points out, lived by a definite body of great convictions and faith—our fathers subsisted pallidly on a good spiritual patrimony—but their sons, this present generation, have repudiated the spring of strength, and are in confusion because there is no substitute.

In eight interesting, easily read chapters he illustrates his contention in the important areas of American life.

PAUL H. KRAUSS.

OPEN LETTERS

TO JOIN OR NOT TO JOIN

N. Willison, Under "Maple Leaves And Beavers," Discusses Relations With the Federal Council of Churches

THE July number of *The Lutheran Quarterly* contains two articles dealing with the relationship of the United Lutheran Church to the Federal Council of Churches in America, one by F. Eppling Reinartz and the other by Charles Leslie Venable. Both writers have evidently given much thought to their subject and have rendered a real service to the Church through their presentations. Dr. Reinartz is Secretary for Promotion in the United Lutheran Church and Dr. Venable is pastor of Wicker Park Lutheran Church, Chicago, and a staff correspondent of the interdenominational religious journal, *The Christian Century*. Both men are giving only their personal views but are agreed that co-operative relationship should be maintained with the Council. Dr. Reinartz concludes his article by stating that "the United Lutheran Church in America should retain and develop to the fullest possible degree its consultative relationship to the Federal Council. . . . We should come into more intimate contact with the Council's plans and work and share these as fully as in our best judgment they seem to merit our support." Dr. Venable argues for a change from "consultative" membership to full membership and concludes: "We of the United Lutheran Church should enter the Federal Council because it represents the spirit of unity and the co-operation commanded by Christ, because it represents the spirit of co-operativeness from which Lutheran unity alone can come, and because it represents the kind of strategy by which alone we can do the work of Christ in our community."

Canada Detached

Our Church in Canada knows little about the Federal Council of Churches because it is a United States body and does not include in its full membership any Canadian denominations. Perhaps for this reason Canadian delegates to the United Lutheran Church convention may hesitate to vote on the issue. And yet, should it be felt that principles are involved that have some connection with our confessional position we too, surely, would face a duty.

It is noted in the Minutes of the United Lutheran Church of 1922 that the General Council and the United Synod were not members of the Federal Council, and the Executive Board of the United Lutheran Church at that

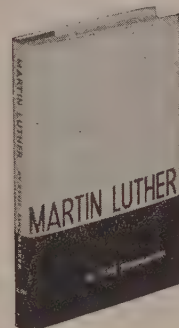
time reported that its committee, in an interview with the president of the Council, had pointed out two difficulties: "One is the tendency, sometimes heard in public speeches of men prominent in the activities of the Council, to emphasize the organization as a manifestation of Christian unity. If such a tendency were to prevail, it would render impossible our membership. We believe in upholding our denominational integrity until Christian unity can come on the basis of common faith. This also prevents the possibility for us of entering into many attempts at local federated effort, at union churches, at so-called 'liberty' churches, at restriction of parish boundaries, etc.

Legalism Feared

"The second tendency is the one which confuses the spheres of Church and State, and which tends to make the Church as a Church an organized power for bettering evil conditions through legislation." (Minutes of 1922, page 73.) At the Washington convention of 1920 the Church had declined to endorse the Lord's Day Alliance partly because of the "legalistic methods of the organization and its intrusion of the Church upon the sphere of the State" (Minutes of 1920, page 86). In an illuminating statement indicating the consciousness of serious difficulties the Executive Board in 1922 took the position that "The United Lutheran Church cannot become a member of the Federal Council of Churches." However the Board recommended co-operation in a number of practical activities, a list of which it presented. (Minutes of 1922, page 83.) Since that time the United Lutheran Church has maintained a "consultative membership" in the Council. The convention at Louisville must decide whether it will or will not accept an invitation to full membership. Discussion is not invited on the advisability of discontinuing all relationships.

Is it significant that our United Lutheran Church is the only Lutheran general body that has any official relationships with the Council? Some will argue that this fact proves that the United Lutheran Church marches in the van of progressive Lutheranism on this continent and through its example offers a leadership that is welcomed in other circles. Others, however, will see in this very attitude a ground for the hesitation of other bodies to come into full union with us. The question must out: If membership in the Federal Council becomes another stumbling block in the way of Lutheran union on this continent, shall we not pay too big a price for it?

Reformation READING



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CHANGES IN PITTSBURGH SYNOD'S INNER MISSION WORK Improvement to Church Properties

By L. W. RUPP

A. J. Holl, D.D., pastor of First Church, Pittsburgh, Pa., has been a patient at St. Mary's Hospital, Rochester, Minn. He returned to his pulpit and his broadcasting over Station WJAS August 16.

Calvary Church, Wilkesburg, has called an associate pastor, the Rev. Bernard F. Wise of Blountville, Tenn. Mr. Wise is a graduate of last spring's class at the Philadelphia Seminary. He began his work in Wilkesburg July 12 as assistant to Dr. A. W. Steinfurth, pastor of this important parish of 1,500 members. He was ordained and installed July 26 by the president of the Pittsburgh Synod, Dr. H. Reed Shepher, and Dr. Steinfurth.

Retirement

St. Matthew's Church, Leetsdale, was made vacant by the retirement of Pastor M. R. Kunkleman after forty-five years in the ministry, twenty-six of which were spent in the Pittsburgh Synod. Pastor Kunkleman will reside in Wilkesburg.

August 11 the Women's and Junior Women's Auxiliaries of the Lutheran Home for the Aged, Erie, held a farewell for *Directing Sister Elizabeth Heun*, who is retiring from the Home because of impaired health. During the five years of her ministry much has been done by the Erie institution. The family has increased until 75 aged persons are now sheltered; equipment has been installed in the service departments; a property debt of \$30,000 has been cleared; and a building fund of about equal proportion is in hand. Sister Elizabeth returns to the Philadelphia Motherhouse, where she will engage in lighter responsibilities. The farewell to her was also the reception to the new directing deaconess, *Sister Sarah Sassaman*.

Erie Leadership School

It is announced that on September 14 the Lutheran Leadership Training School for Erie and Vicinity will open its twelfth consecutive year, meeting for the coming season in Messiah Church, Wesleyville. There will be thirteen Monday evening sessions, the leaders and topics to be: "Building and Administering a Total Youth Program," Mr. Emory Ackerman; "The Church Worker and His Preparation," Sister Edith Baden; "The Church Worker and His Materials"; "A Study of Our Church and Its Work," Pastor D. L.

Houser; "A Study of the Christian Church," Dr. A. U. Gesler.

Carl Obenauf, youngest son of Pastor Henry F. Obenauf, Lawrence Park, Erie, became director of the Holt Street Neighborhood House, South Side, Pittsburgh, September 1. Holt House is one of four welfare settlement houses operated by the Brashear Association. Mr. Obenauf prepared for social service work at the George Williams College, Chicago, receiving his degree in the field of "Group Work Administration." His brother, the Rev. Paul F. Obenauf, is institutional pastor on the staff of the Lutheran Inner Mission Society of Pittsburgh.

Cotta Hall Sold

It has been announced by the Inner Mission Society that Cotta Hall, the girls' hospice on the North Side, Pittsburgh, has been sold, and the hospice work is to be discontinued at least temporarily. Cotta Hall was purchased from the Holmes Hall for Boys, and dedicated as a Lutheran Hospice for Young Women on April 14, 1918. For close to a quarter century a work of utmost value has been done for hundreds of girls who have benefited by their stay under the Christian influence of consecrated matrons. After the erection of the magnificent new Allegheny General Hospital immediately adjoining the Hospice overtures were made for the purchase of Cotta Hall for use by the hospital for a Nurses' Home. First a deaf ear was turned to the proposal, but later the Board of Managers appointed a committee to examine the matter from all angles. Following interviews with bankers, real estate men, and others interested in the proposal, it was decided that sale would be advisable. Entering into the discussion was the fact that the hospital already owned the property on three sides of the Hospice, and the possibility that the government, due to the unusual conditions of the day, would demand relinquishment of the title to the hospital. It was therefore arranged that on August 15 the property would be transferred.

It is explained by the Inner Mission Society that the sale of Cotta Hall does not necessarily mean abandonment of hospice work. Sale will permit clearing of certain financial obligations, and the setting apart of a special fund to be kept intact until hospice work may be resumed, or some other definite type of Inner Mission work be taken up.

Meanwhile a committee is taking up exhaustive study of hospice work from every angle, looking into new fields which would seem to be most in line with the policy of the Society and the needs of Inner Mission work throughout the country.

The Inner Mission Society calls attention to the fact that it continues the support of the Lutheran Student House, located in the university district at the corner of Dithridge and Bayard Streets, Mrs. Estella Jarchow, matron.

During the summer both congregations of the *Chicora Parish*, the Rev. William H. Marburger pastor, were improved by painting and redecorating. First Church, Chicora, also added a new pulpit and chancel pews, gift of Mrs. C. E. Uber—the pews in memory of her father, E. F. Hays, and the pews in memory of her uncles, the Rev. Uriah J. Klingensmith, and the Rev. F. W. Klingensmith.

At Dravosburg Mr. Paul M. Ruff of the Harrold-Seanor Parish has been assisting Pastor Oscar Woods of St. John's Church in vacation month canvassing the defense workers who have flocked to the new housing projects in that vicinity. Part of the program was the opening of a summer vacation Bible school, which proved very successful.

Bethlehem, Undercliff, Etna, the Rev. Theodore H. Althof pastor, boasts a new Hammond electric organ with chimes. After listening to a demonstration of the organ at a congregational meeting, it was unanimously decided to make the purchase, and more than \$1,000 was pledged on the spot. The chimes are the gift of a member of the congregation.

Calvary, Sharon, the Rev. C. F. Christensen pastor, announces payments of \$1,800 already made on the seven-room parsonage bought last May at a cost of \$5,500.

A full report on summer activities comes from the *Saxonburg Parish*, the Rev. Donald K. Fetterly pastor. St. Luke's Church in Saxonburg frescoed the walls of the basement and Sunday school rooms; the Young People's Society painted the concrete floors; the Primary Department purchased a picture of the Good Shepherd in memory of Ira C. Burlough, Primary Department Superintendent. This congregation increased the pastor's salary \$120 a year. St. Paul's Church, located at Sarver, increased the salary \$100, and also presented Pastor and Mrs. Fetterly with a "bonus" purse. St. Paul's has installed an organ.

Grace Church, Rochester, has begun to make improvements upon its properties in contemplation of entertainment

of the Pittsburgh Synod for the 1943 convention. The parsonage has been redecorated throughout. The exterior of the church was next to receive complete and thorough attention.

Service Flags

When *St. John's Church, McKeesport*, the Rev. R. E. Dozer pastor, dedicated the Service Flag, honoring 23 young men of the congregation, one star was of gold, for Howard Wylie, lost with the "Jacob Jones."

Mt. Calvary, of the Scenery Hill Parish, the Rev. Karl E. Knisely pastor, is another that has recently dedicated a Service Banner. This church, and also *Bethlehem* of the same parish, have undergone improvements, with services of rededication. At Bethlehem the father of the pastor, J. B. Knisely, D.D., Pittsburgh, was the speaker; at

Mt. Calvary the Rev. I. Noble Dundore of Brownsville.

The *First Lutheran Church, Vengango*, the Rev. H. O. Harner pastor, recently dedicated an American flag, the gift of Mrs. Olmstead of Ludlow.

St. John's, Girard, the Rev. L. R. Fox pastor, recently held a patriotic service at which a Christian flag and an American flag were dedicated, the Ladies' Aid presenting them.

Service flags have also been dedicated by *Messiah Church, Munhall*, Dr. Charles M. Teufel pastor, and *Hebron Church, Leechburgh*, Dr. George E. Bowersox pastor. At the service in Hebron Church one of the participants was a woman who but recently lost her husband by death. She came forward in her widow's black to pin four stars on the service flag.

Harold E. Artz, pastor of Zion Church, Riverside. Quoting figures from the Riverside congregation over a seven-year period, he stated that a limited number of special appeals act as a stimulus to increasing the regular giving for apportioned benevolence. The Rev. Francis Shearer, assistant superintendent of Inner Missions of the Ministerium of Pennsylvania, in connection with his topic, "The Congregation at Work," said that the three basic instincts to human life are also basic to the life of the congregation, namely, to keep alive, to propagate that life, and to engage in the spirit of adventure. He said that the pastor as the leading personality in the community is the person most free to act where the church has work it ought to do.

Beginning two years ago the association continues to conduct regular weekly services of worship for the nurses in the West Jersey Homeopathic Hospital, Camden. Each Wednesday at 6.30 A. M. throughout the year this service is held by one of four pastors, each of whom serves a month at a time. They are the Rev. C. Donald Heft, Oaklyn; the Rev. Stewart Rudisill, Collingswood; the Rev. Paul W. Kapp, Audubon; and the Rev. Dr. William M. Weaver of West Collingswood. Dr. Weaver also instructs the nurses for one hour each week in the "Studies of Sociology."

Plans are under way for the annual Reformation Rally, a joint service of all Lutheran churches in the vicinity of Camden, to be held in Holy Trinity Church, Audubon, the Rev. Paul W. Kapp pastor. The rally is held on Reformation Sunday evening with a united choir leading the singing. The committee is headed by Pastor Kapp, retiring president of the association.

A new member of the association is the Rev. Ralph Schockey, recently installed as pastor of St. John's, Westville, made vacant when Pastor Roy Yund resigned to become a chaplain in the United States Army.

Officers elected for the year 1942-1943 are the Rev. Harold F. Muffley, president; and the Rev. Harold L. Rowe of Palmyra, secretary-treasurer. Meetings are held the second Monday of February, May, September, and December.

One of our progressive, growing Sunday schools in South Jersey is in the parish of a mission congregation, Holy Communion Church, located in Berlin. The Rev. Floyd P. Milleman is the pastor. To solve the problem of getting their children to the Sunday school from five neighboring towns in the parish a bus route was planned. Every Sunday the bus travels fifteen miles to gather thirty-eight pupils from West Berlin, East Berlin, Atco, Watsontown, and Clementon.

South Jersey News

FIFTY YEARS IN THE MINISTRY

An Active Ministers' Association in Camden

By H. PAUL GERHARD

In Holy Trinity Church, Manasquan, N. J., the congregation celebrated with their pastor emeritus, the Rev. Ernest Muhlenberg Grahn, the fiftieth anniversary of his ordination into the ministry. Pastor Grahn received an inscribed subscription to the three volumes of "The Journals of Henry Melchior Muhlenberg," and Mrs. Grahn was presented with a bouquet of flowers in token of the congregation's appreciation of



The Rev. E. M. Grahn

their lives and work among them.

Pastor Grahn was born in a Lutheran parsonage in 1869. His father was the Rev. Dr. Hugo Grahn, pastor of Emanuel Church at Fourth and Carpenter Streets, Philadelphia, Pa. A graduate of Muhlenberg College in 1889 and of the Philadelphia Seminary in 1892, Mr. Grahn was ordained fifty years ago in Trinity Church, Reading, Pa. He served a succession of Lutheran churches in three states: St. Luke's, Easton, Pa.; Spring City, Pa.; Church of the Redeemer, Albany, N. Y.; supply pastorates at St. Paul's, Scranton, Pa.; St. John's, Philadelphia; and St. Mark's, Lancaster, Pa. His pastorate at Holy Trinity, Manasquan, lasted six

years (1930-1936). When ill health compelled his resignation from active service in 1936 he was made pastor emeritus of the congregation.

The Rev. Rollin G. Shaffer is the pastor of Holy Trinity, Manasquan. He was installed May 24, 1942, after his ordination in St. Michael-Zion Church, Philadelphia, by the Ministerium of Pennsylvania and Adjacent States.

Workers' Conference

The second annual *Fall Retreat and Workers' Conference of the New Jersey Conference of the Ministerium of Pennsylvania and Adjacent States* was held September 21 in St. Mark's Church, Oaklyn, the Rev. C. Donald Heft pastor. The sermon, based on the theme, "The Call to Discipleship and the Mission of the Church," was preached by the Rev. Arthur G. Marcell of Philadelphia. In the afternoon all the committees met to plan and inaugurate their work for the year preparatory to the Spring Conference meeting in 1943. The Retreat ended with a Vesper Service and an address, "Some Parochial Precepts," by the Rev. E. E. Miller, pastor of Epiphany Church, Pleasantville.

Camden and Vicinity

The *Lutheran Ministerial Association of Camden and Vicinity* held its final meeting of the year in Bethany Church, Gloucester, the Rev. Harold F. Muffley pastor. "The Effects of Special Appeals on Apportionment" was a topic for discussion presented by the Rev.

Kentucky-Tennessee Synod News

By ROGER G. IMHOFF

SCORES of Louisville convention committee workers are completing their committee plans. The only convention fatality during this war year is sightseeing, and with a streamlined convention program handed down by the U. L. C. A. executive committee, including a Saturday afternoon, October 17, business session, little can be planned, and little is recommended.

Some ersatz sightseeing has been planned by the Publicity Committee, however. A collection of colorful folders pictorially showing the "must visit" attractions of Louisville and the State of Kentucky will be included in the delegate and visitor registration packets and convention attendants may conduct personal, synthetic sightseeing tours in the comfort of their hotel rooms.

Women Visitors

are scheduled to receive the bulk of attention from a gallant committee of local ladies headed by Mrs. Lawrence Speckman for the U. L. C. A. meeting, and Mrs. Fred Kimmel, Jr., for the women visitors to the Brotherhood convention.

Present plans call for a tea at First Church October 12; a reception honoring the members of the Executive Board of the U. L. C. A. Women's Missionary Society at Trinity Church October 14; an individual car sightseeing tour of Louisville and a visit to the Louisville Lutheran Home at Jeffersontown October 17; and a luncheon in the downtown Canary Cottage restaurant October 20.

In the Parishes

Boone County Parish has been exceedingly active this year, reports Pastor H. M. Hauter. Two congregations make up the parish—Hebron of Hebron, Ky., and Hopeful of Florence, Ky. Together the churches have repaired, redecorated and insulated the parsonage. The Hebron congregation redecorated their church and purchased a new Hammond organ this year. Two flags were donated, an American flag by the Boone American Legion and a Christian flag by the Ladies' Aid.

Shelbyville Parish in Tennessee regretfully reports the death during the summer of Mr. Morgan C. Webb, for more than fifty years an elder and officer in the old Cedar Hill congregation which is now known as Schoffner's Church. Funeral services were conducted by Pastors Nelson Miller of the Lutheran Service Center and I. W. Gernert, D.D., of Nashville.

Progress is noted at First Church, Nashville, with as many members taken in during the first six months of

TUNE IN ON LOUISVILLE

(Note: All times listed below are Eastern War Time. For Central Time deduct one hour; for Mountain Time deduct two hours; for Pacific Time deduct three hours.)

International Short Wave

WRUL (6.04 mges)—Sunday, October 11, 5.00 P. M.

National Hook-ups

NBC—Friday, October 16, 11.30 P. M.

Saturday, October 17, 6.30 P. M.

Columbia—Sunday, October 18, 10.00

A. M.

Mutual—Sunday, October 18, 11.35

A. M.

Local From Louisville

*WHAS (840 klcs)—Daily except Saturday and Sunday. 2.15-2.30 P. M.

WAVE (970 klcs)—Daily except Saturday and Sunday. 3.00-3.15 P. M.

WINN (1240 klcs)—Daily except Saturday and Sunday. 3.45-4.00 P. M.

WGRC (1400 klcs)—Daily except Sunday. Times to be announced.

There will be broadcasts on Saturday, the 17th, but the times will be different from those during other days. Watch newspapers for announcement.

*WHAS is a 50,000-kiwt. clear channel station and can be heard almost everywhere east of Chicago.

this year as in many a previous whole-year period. Pastor Gernert reports the redecoration of all art glass windows.

President Ira R Ladd has been busy meeting speaking engagements which recently have included a homecoming at Hebron Church and a scheduled mortgage burning October 11 at St. Matthew's, Paducah, of which the Rev. Howard Wessling is pastor.

Luther Leaguers

of Metropolitan Louisville met in a fall rally at Christ Church, Jeffersontown, September 13, the Rev. Jesse Stomberger pastor. More than 100 Leaguers heard Dr. Clayton Robertson, pastor of Calvary Church, Louisville, speak on the opportunities of young people in our congregations. Miss Mildred Franck, president of the synodical League, announced plans for the first Luther League reunion of delegates at the October U. L. C. A. convention, set for 5.00 P. M., Sunday, October 18, at Fenner Memorial Church.

Synodical Briefs

The synod's Women's Missionary Society will hold its annual meeting at Calvary Church, Louisville, October 22-24. . . . President Ladd reveals that soldiers at Camp Forest, Tullahoma, Tenn., have used 15,000 pieces of stationery furnished by the LSC. . . . More than 250 men from Louisville's ten Lutheran churches were in the army as of September 1. . . . *First Church, Louisville*, will display at convention time a replica of the study of Pastor S. S. Waltz, in which was founded the Young Men's Luther Union in 1884, forerunner of the now thriving Louisville Lutheran Men's League.

LUTHERAN CHAPLAINS AT THE U. S. ARMY CHAPLAIN SCHOOL, HARVARD UNIVERSITY, CAMBRIDGE, MASS., AUGUST 8-SEPTEMBER 5

Frank M. Brown,
U. L. C. A., Phila., Pa.
O. F. Bohman,
Augustana,
Spencer, Minn.
Claude V. Deal,
U. L. C. A.,
Gastonia, N. C.
Max Gilmer,
U. L. C. A.,
Bunker Hill, Kan.
John W. Grapatin,
S. Mo., Monett, Mo.
Frank E. Helsel,
U. L. C. A.,
Jeanette, Pa.
Lothar S. Imm,
S. Mo., Racine, Wis.
Clarence Jensen, U. Danish, Orb., Nebr.; Magnus Nodtvedt, Norwegian, Fort Dodge, Iowa; C. F. Walstad, Luth. Brethren, Brooklyn, N. Y.; Pierce M. Willard, U. L. C. A., Millville, Pa.; George D. Wolfe, U. L. C. A., Mt. Pleasant, Pa.; Worth A. Setzer, S. Mo., Elmhurst, Ill.





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Cornhusker News

NEBRASKA SYNOD ACTIVE IN YOUTH WORK

Anniversaries Observed and Vacancies Filled

By ALFRED O. FRANK

WITH abundant rains and a delightfully cool summer, Nebraska is again filling its granaries and corn cribs with food for the nations. No one could travel through the expansive fields of the state and not be moved to praise the Creator. With many of the congregations rural and semi-rural, and all of the synod's churches dependent upon agricultural interests, a new mood is evident in the state.

Congregations

West Point. Grace Church recognized the twenty-fifth anniversary of Pastor W. A. Klink's ordination to the ministry at a congregational social and dinner. Pastor and Mrs. Klink were the recipients of a purse from the congregation and other gifts by members of the church.

Paxton. The Rev. E. C. Mortensen observed the fortieth anniversary of the congregation September 6 with Dr. J. C. Hershey, president of the Nebraska Synod, as the guest speaker. The Rev. Carl Kemper of Gothenberg,

a former pastor of the congregation, spoke at one of the services.

Emerson. St. Luke's congregation, vacant since the resignation of the Rev. George P. Krebs, who accepted a call to Des Moines early in the summer, has called the Rev. R. R. Pfeiffer of Eureka, Kan. President Hershey installed the new pastor September 13. Nebraska Synod welcomes these Kansans into the fellowship of "Cornhuskers."

Omaha. St. Mark's congregation has extended a call to the Rev. W. W. Alexander of Hooper. He has accepted and will enter upon his work October 15. It will be a sort of "homecoming," as Omaha is Pastor Alexander's native city.

Benedict-Hampton. Benedict, which has been vacant for some months, will again have a pastor by joining forces with the Hampton Parish, of which the Rev. Carl Gigstadt is pastor. By this arrangement both congregations will be served each Sunday, at least until such a time as sufficient pastors will again be available.

Summer Assembly and League Convention

The Summer Assembly for Church Workers sponsored by the synod on the Midland College Campus, August 2-7, was well attended and enjoyed the good fortune of clear weather. Credit courses were taught by the Rev. E. S. Spees of the Parish and Church School Board, and Dr. Almer of Omaha. The Pastors' Hour was ably conducted by Dr. Charles B. Foelsch of Washington, D. C., now president of the Chicago Seminary. Missions were given an enthusiastic witness by the Rev. and Mrs. George Flora and Miss Hazel Biederbeck. Inspirational addresses were given by Dr. Foelsch, the Rev. E. S. Spees, Dr. L. H. Leshner, Dr. G. K. Rubrecht, and the Rev. George Flora. Dr. Alfred O. Frank served as dean.

The Luther League Camp convention, with slightly over one hundred youth in attendance, at Sheldon, under the direction of the Rev. Carl Berhenke and the Rev. Wallace Livers, assisted by several pastors and speakers, served the eastern portion of the state. Dr. Paul M. Kinports of Philadelphia represented the national Luther League. It was a week well spent.

The western portion of the state, so far from the Sheldon Camp, met on

their own this year at Skyline Ranch, Wyo., late in July; 49 young people and faculty enjoyed and profited by this camp under the direction of the Rev. J. S. Rhine, assisted by pastors from the western area. This camp is growing and may soon equal the eastern state camp in numbers and enthusiasm.

Midland College and Seminary

An early opening gave Midland College a fine start with a splendid enrollment of 305 on September 10. Freshmen began the enrollment on Monday, the eighth, and were advised and acquainted by the time the upper classmen arrived Wednesday. The formal opening was Thursday morning when Dr. W. H. Traub of Omaha addressed the student body on the theme, "The Man of the Hour." Four new members of the faculty in the department of Journalism, Education and Science and a field representative took up their work.

The theological department, known as Western Seminary, opened with the installation of Dean D. T. Rinde on September 16. At this time Dr. Gould Wickey of the Board of Education and Dean Rinde were the speakers. The seminary will have a larger enrollment this year, 22 part-time and full-time students, with two full-time and three part-time professors. Western Seminary is serving many congregations with regular and stated supplies.

Sunday School Convention

The Southeast District Sunday School Association met in St. Paul's Church, Northboro, Iowa (Midwest Synod), the Rev. Walter Rowoldt pastor. Speakers were the Rev. A. L. Mendenhall, the Rev. F. W. Nolte, Dr. D. L. McConnell of Rockport, the Rev. F. W. Henkel, and the Rev. Carl Berhenke.

West Virginia Women Hear News from Mission Fields

"THE Voice of Jesus in Our Time," was the theme of daily morning devotions conducted by Mrs. Roy Hashinger at the sessions of the Women's Missionary Society of the West Virginia Synod at Jackson's Mill, August 30 to September 3.

The charm of Jackson's Mill lies in several things. The free, green expanse of its rolling grounds, cottages grouped conveniently around the dining hall and convention halls, "George's" good meals three times a day, the well-ordered and inspiring 4-H Club surroundings, fellowship with fine personalities of all ages, and the oppor-



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tunity for the young people, the women, the brotherhood and the clergy to see each other at work.

Each evening session was sponsored by one of these educational groups. Monday evening we were proud to present and to hear the message of Miss Selma Bergner, the new promotional secretary working along with Miss Ruth Joram. The theme of her message was "Daring to Love." From her rich background as a faculty member of the Women's Christian College of Tokyo, Japan, she was able to speak feelingly about the courage needed in our day to live a life of love for Christ and all our fellowmen.

In connection with her discussion period each morning, Miss Bergner presented glimpses of our mission fields in China and Japan, India and Africa, in the persons of Dr. George W. Schillinger, Miss Clara Leaman, and Miss Elsie Otto. She also gave excellent background suggestions for material for the coming year's study of Latin America.

The annual stewardship tea on the veranda of Mt. Vernon Hall Wednesday afternoon gave Miss Leaman, Miss Otto, and Miss Bergner an additional opportunity to bring intimate stories of their Christian friends in India, Africa, and among the Japanese. The love gifts presented by the delegates from each society amounted to \$127.29 to be added to the regular contribution toward the salary of Miss Otto.

Reports of the department secretaries, through a pageant Wednesday morning directed by Mrs. A. C. Curran, showed a small but steady growth in almost all departments. Of special interest are the two new societies at New Haven and Red House.

Among the welcome visitors were Dr. H. E. Crowell of the Oesterlen Home, Springfield, Ohio; Mr. Luther D. Grossman of the Tressler Orphans' Home, Loysville, Pa.; and Dr. R. L. Lang of the National Lutheran Home for the Aged, Washington, D. C.

Particularly interesting in the business of the convention were the adoption of a few changes in the constitution to enable us to conform more smoothly with the program of the general society; and election of Mrs. Roy Hashinger and Mrs. Carl R. Plack, with Mrs. William Erhard, Mrs. A. W. Holz, and Mrs. Lucille Krantz as alternates, to be delegates to the triennial convention in October 1943.

Mrs. Charles G. Aurand, Wheeling, president; Mrs. Roy Hashinger, Morgantown, vice-president; and Miss Ethel Virginia Snyder, Wheeling, secretary, were re-elected. Succeeding Miss Loretta Schuttler, treasurer, whose term had expired, is Mrs. Lucille E. Krantz, Westernport, Md.

MRS. CARL R. PLACK, Reporter.

A Woman Who Loves Humanity

SERENE calmness and abiding love for all with whom she comes in contact, may best describe Mrs. Charles E. Weltner, who celebrated her ninety-first birthday September 30. Born in Marburg, Germany, in 1851, the daughter of Judge and Mrs. Caroline Rup-



Mrs. C. E. Weltner

recht, she was always surrounded by culture and refinement, and with wonderful opportunities for education and general knowledge. Early in life she was sent to college, and was graduated at seventeen with a teaching diploma. It was then the family left Germany to make their home in New York City and become citizens of the United States.

Mrs. Weltner was promptly elected to teach French and German in Hunter College, New York City, and did so for ten years, when marriage turned her life and attention to homemaking and raising a family. However, as early as the children could go to Sunday school, she again took up teaching, this time in the church schools, and later became a prominent Bible scholar and student of God's Word.

When her husband died she was widowed a few years, and then married Pastor C. E. Weltner. With him she came to Augusta, Ga., to the pastorate of St. Matthew's Lutheran Church. Since Dr. Weltner was blind, his wife served not only as wife and companion, but was his "eyes" and devoted co-worker in ministering to the congregation. Building up the membership of the flock, teaching in the church schools, leading in the various societies and conducting sewing and singing classes, and many other activities, endeared the Weltners to many, both young and old, whose lives were enriched through their love and labor.

Later Dr. Weltner filled pastorates in Oglethorpe and Brunswick, Ga., and Columbia, S. C., and at his death in 1917, Mrs. Weltner came back to Augusta to make her home with her daughter. Again she took up the work she loved and many hearts feel blessed because of her teaching and counsel and example. In the evening of her life her love embraces all those whose lives have touched hers.

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**Glade Creek Church
 Dedicated**



Glade Creek Church, Virginia

GLADE CREEK congregation at Blue Ridge, Va., dedicated their new church September 6, Dr. Oscar F. Blackwelder of Washington, D. C., preaching the sermon. The Rev. William E. Eisenberg, Salem, Va.; the Rev. M. D. Hudde, Bedford, Va.; the Rev. A. F. Tobler, Lovettsville, Va.; Dr. R. Homer Anderson, Dr. J. Luther Sieber, the Rev. John Brockoff, and the Rev. R. H. Cline of Roanoke, Va., assisted in the services of dedication.

At the same time this congregation, numbering 230 members, celebrated their 114th anniversary. Dr. J. Luther Sieber, who participated in the services, writes concerning this church: "To me the building of this church is a new story of the romance of faith. This small group of people living in a rural area, under the leadership of a practical-minded pastor, built a new church at a cost of \$14,000 and paid for it in less than two years."

The congregation, co-operating with their pastor, have learned the joy of giving, and now it is a common sight to see five- and ten-dollar bills in the offering plate.

Pastor John D. Utt is responsible for the erection of one of the best country churches in Virginia. No funds were solicited from the synod or any of the church boards. Several years ago Pastor Utt, feeling that the congregation needed a better equipped church building, drew up plans. He made no estimate of the cost, fearing that it would be so high that it might defer action on the part of the congregation.

Work was begun. Some of the membership gave their time, and the pastor, who had experience in building and cabinet making, made the altar, pulpit, and lectern for the chancel. When the building was completed, it was discovered that by the pay-as-you-go plan they had raised all but \$3,000 of the cost. This was provided for by the day of dedication.

Mr. Utt has introduced the use of the liturgical service and practices of the Lutheran Church and has set a high standard of efficiency and faith.

CORRECTIONS

By an oversight in *THE LUTHERAN* under date of September 30 the credit line was omitted in publishing the picture of Mr. W. H. Stackel. This photograph was used by courtesy of *The Democrat and Chronicle*, Rochester, New York.

In the same issue, "Clayton A. Roberts" was credited with the authorship of the article, "Lutheran Leaders in Louisville." The writer of the story of our Louisville pastors was none other than Dr. Clayton A. Robertson, former president of the Kentucky-Tennessee Synod, and pastor of Calvary Church, Louisville.

**Interesting Addresses at
 Long Island Conference**

WITH eighty-two pastors and thirty-five laymen present, the convention of the *Long Island Conference of the United Synod of New York* was held September 17 in St. John's Church, Brooklyn, N. Y., A. H. C. Blunck, D.D., pastor. At the Communion Service the sermon was preached by the Rev. Walter M. Ruccius, conference president. His theme was "The Hidden Hunger."

The feature of the morning session was a Special Order on Parish Education with S. White Rhyne, D.D., executive secretary of the Parish and Church School Board, as the speaker. Dr. Rhyne emphasized this year's Parish Education slogan, "God Reaching," and urged the members of conference "to harder work in the days to come."

The morning session also heard the reports of President Ruccius and Treasurer Frank Egner and the report of the Home Missions Committee, which brought an encouraging picture of the development of the mission congregations on Long Island.

One new congregation, Christ Church, South Huntington, the Rev. Eugene Kreider pastor, and three pastors—the Rev. Karl Eberhardt, asso-

ciate chaplain at the Queens General Hospital; the Rev. William Heil, pastor of Christ Church, Little Neck; and the Rev. Albert Keyser, assigned by the Board of American Missions to work in New Hyde Park—were received into membership of the conference. Three other pastors were recognized and will be received into conference when their transfers are formally made: Arthur S. Hardy, D.D., retired; the Rev. Harry M. Young, called from Funkstown, Md., to become pastor of Epiphany Church, Laurelton; and the Rev. Henry M. Schumann, supplying St. John's, Long Beach, while doing graduate work at Columbia University.

The Rev. Paul C. White, Ph.D., secretary of the synod, spoke during the luncheon period. Harry Kreider, Ph.D., vice-president of conference, presided.

The afternoon session began with a devotional period led by the Rev. Harold R. Gietz of North Bellmore. Dr. Theodore G. Tappert, professor at the Lutheran Theological Seminary in Philadelphia, delivered the main address of the day. Bringing the conference members the results of the latest research, Dr. Tappert spoke on "Henry Melchior Muhlenberg and the American Revolution."

Greetings were brought to the conference by Samuel G. Trexler, D.D., president of the synod. He appealed for greater evangelistic effort on the part of all churches.

The Social Missions Committee reported that the churches of the Borough of Queens (one of the four geographical divisions of Long Island) will engage in a joint campaign of evangelism October 4-7.

Adopting a motion by Mr. Joseph Lotsch, chairman of the Group Insurance Committee, the convention did not adjourn *sine die* but will re-assemble soon for an evening session devoted entirely to a discussion of the problem of social security for the ministry.

ALFRED J. KRAHMER.

"LATE NEWS FROM INDIA"

(Continued from page 9)

Miss Martin said in reply: "It is no longer an American venture such as might be completely interrupted by the withdrawal of all the missionaries from America. It is no longer the religion of the untouchables, and thereby without any place in the cultural influences in the country. Among the Christians in the Andhra Lutheran Church are college professors, men in the service of the government, and fine Indian doctors. What is probably more to the point, the leaders of the mission are themselves capable, consecrated, and skilled in the use of the means of grace.

The basic institutions for the propagation of the Christian religion have been established to a degree of stability that makes their permanence as a factor in Indian life assured. There is a theological seminary which has already prepared more than 100 pastors. The hospitals, schools, and organizations for the ministry of mercy have obtained the respect of all classes in India and a large amount of support in the communities in which they are located. It is not to be understood from this condition of autonomy, however, that the best interests of the church in India would be furthered by the withdrawal, willingly and unwillingly, of co-operation from the church in America. But on the matter of survival, the hundred years' work recently celebrated has

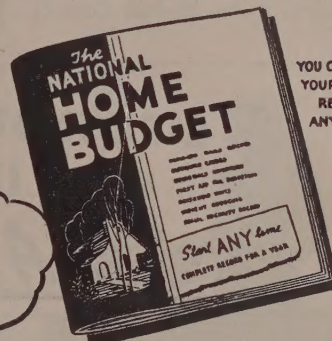
yielded the fruit of self-preservation.

Miss Martin was asked concerning immediate fruits of the celebration in India. She replied that there is every reason to believe that the impressions made upon non-Christians in the Guntur-Rajahmundry district have demonstrated the power of the Christian Church. There are now approximately 200,000 members in the Andhra Christian Church. Obviously God has been with the missionaries and the people, and their witness to this fact has been heard with attention and respect by many who at present are "hearers only." At the conclusion of the interview Miss Martin stated her personal conviction that the celebration had rewarded all the work required for the realization of its program.

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In Memory of Dr. Mary Baer

MEMORIAL services in honor of Dr. Mary Baer were held in the First Lutheran Church, Shelby, Ohio, Dr. D. Bruce Young pastor, at special Vespers Sunday, September 13.

Although Dr. Baer was not a member of the Shelby church, her brother, Charles, and his family are residents of Shelby and are active in this congregation. Members of her family from Dover, Ohio, her old home; from Strasburg, Cleveland, and Leipsic attended this service in her memory.

The sermon was preached by Dr. Young. Dr. P. P. Anspach, formerly of our China Mission and now pastor of Trinity Lutheran Church in Ashland, Ohio, spoke about Dr. Baer's work in India and of the hospital at Chirala which Dr. Baer established and developed and which stands as a monument to her service in India. Dr. Anspach had visited in India when he was a delegate to the Madras Conference.

BIENNIAL CONVENTION OF THE UNITED LUTHERAN CHURCH IN AMERICA

Notice is hereby given that the thirteenth biennial convention of the United Lutheran Church in America will be held in Louisville, Ky., beginning October 14, 1942. The business sessions of the convention will be held in the Brown Hotel. The Opening Service will be held at 7.30 P. M. (Central War Time), Wednesday, October 14, in First Lutheran Church, 417 E. Broadway, the Rev. H. C. Lindsay pastor.

W. H. Greever, Secretary,
United Lutheran Church in America.

U. L. C. A. BROTHERHOOD CONVENTION

Notice is hereby given that the thirteenth biennial convention of the Brotherhood of the United Lutheran Church in America will be held in Louisville, Ky., beginning October 11, 1942. The opening Brotherhood Service will be held at 7.30 P. M. (Central War Time), Sunday, October 11, in Memorial Lutheran Church, Louisville, Ky., the Rev. Edward E. Hummon pastor. The business sessions will be held in the Brown Hotel, Louisville, starting Monday morning, October 12, at 9.00 A. M.

O. Roy Frankenfield, Sec.

WOMEN'S MEETINGS

The twenty-eighth annual convention of the Women's Missionary Society of the Georgia-Alabama Synod will meet in St. Paul's Church, Savannah, Ga., H. J. Black, D.D., pastor, October 28-30. The convention will open with the Communion Service Wednesday, October 28, at 8.30 P. M.

Mrs. J. M. Frick, Sec.

The fifty-seventh annual convention of the Women's Missionary Society of the Kentucky-Tennessee Synod will be held October 22-25 at Calvary Church, Louisville, Ky., following the U. L. C. A. convention in Louisville.

The principal speakers will be Mrs. O. A. Sardeson, president of the Women's Missionary Society of the U. L. C. A., and Miss Nona Diehl, executive secretary.

Mrs. Edwin J. Detmer, Sec.

The forty-fifth semi-annual convention of the Women's Missionary Society of the Chicago Conference of the Illinois Synod will be held Tuesday, October 27, at St. Luke's Church, N. Francisco Ave. and Schubert Ave., E. F. Valbracht, D.D., pastor. Two sessions, beginning at 1.30 P. M., with a dinner hour at 6.00 P. M.

Hazel E. Burdall, Sec.

The fourteenth annual convention of the Women's Missionary Society of the Central Conference of the United Synod of New York will be held Wednesday, October 28, in First English Lutheran Church, Syracuse, N. Y., Dr. Edward L. Keller pastor. Speakers: Mrs. Virgil B. Sease at the afternoon session and Dr. Emily Werner at the dinner meeting.

Ada I. Wilcox, Sec.

The Women's Missionary Society of the Eastern Conference of the United Synod of New York will be held Tuesday, October 27, in St. James Church, Gloversville, N. Y., the Rev. C. L. Schaertel pastor. Speakers will include Miss Charlotte Kao of China and Miss Selma Bernger.

Mrs. Clayton Van Deusen, Sec.

The fourteenth annual convention of the Western Conference Women's Missionary Society of the United Synod of New York will be held Thursday, October 29, in Grace Church, Rochester, N. Y., the Rev. Walter H. Krumwiede, S.T.D., pastor.

Lorma B. Basson, Sec.

The twenty-second annual convention of the Women's Missionary Society of the Central Conference, Synod of Ohio, will be held October 20 and 21 at St. Paul's Church, Bucyrus, Ohio, the Rev. J. D. Mumford pastor. The convention will open at 1.30 P. M. Tuesday. Among those addressing the conference will be Miss Elsie Otto, missionary, and Miss Selma Bernger, field secretary.

Mrs. Robert H. Miller, Sec.

WOMEN'S AUXILIARY OF THE PHILADELPHIA SEMINARY

The autumn meeting of the Women's Auxiliary of the Lutheran Theological Seminary at Philadelphia will be held at two o'clock, Friday afternoon, October 30, in the chapel. Dr. Charles M. Cooper will be the speaker. The film, "Men for the Ministry," will be shown.

Thelma S. Ruff, Sec.

OBITUARY

Miss F. May Barry

aged seventy-seven years, passed away unexpectedly at her home in Selmsgrove, Pa., September 8, from a heart attack.

Miss Barry, a native of Altoona, Pa., was born February 4, 1865, the daughter of the late Rev. D. R. P. Barry and Rebecca Kuhn Barry. She made her home in Selmsgrove since 1912. She was a member of Trinity Lutheran Church, Selmsgrove, and was active in the affairs of the Women's Missionary Society. For about thirty years she was corresponding secretary of the Lutheran Women's Missionary Society of the following synods of the General Synod—Alleghany, Pittsburgh, and Central Pennsylvania—before the realignment of synods in Pennsylvania and the merger which formed the U. L. C. A.

The funeral service was conducted in the Barry home by the Rev. Dallas C. Baer, assisted by Dr. G. Morris Smith, president of Susquehanna University.

Miss Barry is survived by five sisters, Misses Myrtle and Sue B. Barry and Mrs. Cora Lee, all at home; and Misses Berte A. and Olive D. Barry of Pittsburgh. One niece, Miss Roberta E., and three nephews, E. Bliss, David L., and John T. Barry, also survive. Two brothers preceded her in death, Eugene Bliss and the Rev. Frederick W. Barry.

"Though the shadows fall around you
You do not walk alone,
For He who understandeth all,
Is mindful of His own.
With His loving tenderness
Your strength He will renew
And in your hour of sorrow,
His love will comfort you."

Dallas C. Baer.

Dr. F. W. Neubauer

was born in Bad Koesen—Province of Saxony—Germany, July 5, 1870, the son of Frederick August Neubauer and Caroline Blossfeld Neubauer.

He died July 17, 1942, after a long illness.

He attended schools in Bad Koesen, Weimar and Erfurt. In the latter place he attended school in the monastery in which Dr. Martin Luther was a monk, and was confirmed in one of the three churches still standing which were built by Winfred Boniface more than a thousand years ago. In 1884, at the age of thirteen, he came to America alone to live with his uncle in Cardington, Ohio.

He entered Capital University in 1887. From there he entered Luther Seminary in St. Paul, Minn., and was graduated in 1893. There he began a missionary career, the spirit of which remained with him all his life. He was always



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a true pastor of his flock, and a sound and earnest preacher, no matter whether on the prairies of Nebraska and Kansas, in the forests of Wisconsin, or the more comfortable places in Kentucky, Indiana and Illinois.

It is the complete devotion to his calling which he had in common with all the old-time ministers of the Lutheran Church which his family holds close to their hearts.

The following confession of faith was found among Dr. Neubauer's papers, "At the end of my life I firmly believe in the love of God Who sent His Son to die for me, a sinner. I know that my Jesus saved me and that the Holy Ghost called me and brought me, through faith, to salvation. God will do with me according to His will. All praise and glory to His name."

During World War I, Dr. Neubauer acted as a government agent for the Red Cross. He filled many speaking engagements, a patriotic service for which he was highly commended by President Woodrow Wilson, and received notice that, in honor of his work the rule excluding those of alien birth would be waived and his application for a chaplaincy accepted. However, the armistice intervened.

Of his interest in his church paper his widow writes: "I do not know to whom he was indebted for THE LUTHERAN, but the sender can feel assured that he did much toward making a hard and painful life more bearable."

Mrs. Anna Elizabeth Riser

after an illness of three days, died in Columbia, S. C., August 2, 1942, in her seventy-ninth year. She was born near Pomaria, Newberry County, S. C., September 25, 1863, the daughter of Noah Luther Chapman. She was the widow of the Rev. George A. Riser, who died July 30, 1902, while pastor at Mt. Sidney, Va. They had been married in 1895, when Mr. Riser became a student at Newberry College with the purpose of entering the ministry of the Lutheran Church in order that he might supply the vacancy created by the death of his brother, the Rev. Sidney T. Riser, who died within a few years after he had become pastor of Christ Church, Staunton, Va., about 1889. Both brothers died of the same disease, and their tombs are side by side in Thornrose Cemetery, Staunton, Va. Each of the brothers had completed the theological course under Dr. A. G. Voigt. The theological seminary was then located with Newberry College.

Funeral services for Mrs. Riser were conducted at St. Paul's Church, near Pomaria, S. C., by the pastor, the Rev. L. Emmet Roof, assisted by the Rev. Karl W. Klnard, pastor of the Church of the Ascension, Columbia. Burial was in the family plot in the churchyard. Mrs. Riser is survived by a number of distant relatives in that community, the mother church of Lutheranism in Newberry County.

During forty years of her widowhood, Mrs. Riser had devoted her talents to practical nursing in its early period in various sections of the country, principally in South Carolina, Albuquerque, N. M., and Los Angeles, Calif., whence she had returned to Columbia about three years ago. During the last year of her life she was granted the privilege of being cared for in the South Carolina Confederate Soldiers' Home in Columbia as the daughter of a veteran of the Southern Confederacy.

Mrs. Riser was devoted to her church, manifesting her faith in loyalty and love for the Gospel of Christ as a Christian woman. She was grateful of the aid she received in later years from the Pension Board of the Lutheran Church, but by frugality and economy she had previously accumulated some savings, a liberal portion of which she has bequeathed to the pension fund. W. P. Houseal.

Jacob Henry Smith

entered into rest June 23, 1942, after an illness of ten weeks. Born in Albany, N. Y., November 27, 1862, he received his education in the public schools of his native city. He was one of the active workers in behalf of the Port of Albany and served on the Albany Deeper Hudson Committee during the years the port project was being advocated. He retired from business in 1919.

In 1888 he helped to effect the organization of the Church of the Redeemer and was one of its charter members. In 1926 he served as a member of the merger committee with the First Lutheran Church, assisted in framing the present constitution and for many years was a deacon and elder and vice-president of the Board of Trustees. He represented his church at various times as a delegate to conference, synod and the U. L. C. A. He was a member for many years and up to the time of his death of the Lutheran Laymen's Movement. He was well acquainted with the workings of the church at large and gave unselfishly of his means and services. His was a life full of faith in a living God and of sincere devotion to his church.

A man of Christian virtues, a devoted husband and father, a conscientious and tireless worker in and for the church, and a friend of all who came in contact with him. His death is not only a great loss to the First Church but to all who knew him.

He bequeathed to his church the sum of

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Films marked **Y** may appeal to Young People.

† Outstanding for Mature Audience.

Prepared by Independent Filmscores, a private reviewing service

Battle of Midway (Official U. S. Navy Film. A short, in technicolor.)	Documentary , showing repulse of attack on Midway Island in June, encounters of planes and ships, and the aftermath in suffering and destruction.	Remarkably vivid and unsparing, giving sense of what actual moment of combat must be like. Effective on-the-spot photography, with commentary and sound effects to provide continuity. <i>Real.</i> M, Y
Enemy Agents Meet Ellery Queen (Col.) Wm. Gargan M. Lindsay	Melodrama , in which the famous detective routs—more by fists than deduction—Nazi spies on trail of Dutch diamonds.	Key to amateurishness: loud shouts by principals as they prowls about near where spies may be hidden. <i>Feeble.</i> M, Y
Highways by Night (RKO) R. Carlson Gordon Jones Jane Randolph	Melodrama . Wealthy young genius sets out to learn about life, which here proves to be centered in trucking racket.	Strange that the racketeers do not turn out to be Nazi spies in disguise! Well directed, marred by frequent brutalities. <i>Routine melodrama.</i> M
Orchestra Wives (Fox) Glenn Miller and Orchestra G. Montgomery Ann Rutherford	Musical . Band numbers set in tale of bickering among wives of musicians during tour, which endangers happiness of newest bride.	Teen-age portion of audience applauded band sequences lustily, but had to endure artificial plot involving rare ugliness in human nature. <i>Swing in unflattering setting.</i> M, Y
Tomorrow We Live (Producers) R. Cortez Jean Parker	Melodrama . Death of sick-minded gangster in California desert calls forth vague preachment on parallel with Hitler.	What it is all about is never quite clear, but the brutality, unpleasantness certainly are.
† Wake Island (Par.) Walter Abel Wm. Bendix M. Carey Albert Dekker Brian Donlevy Robert Preston	Drama , re-creating heroic December defense by marines of island until resources and lives are exhausted. Documentary-like, unfictioned except for purposes of characterization.	Unlike most previous war-themed films, does not use conflict as excuse for cheap melodrama, phony heroics, empty flag-waving, being content to present straightforward account of what happened to every-day unspectacular men. <i>Underplayed, convincing, real.</i> M, Y

BEST CURRENT FILMS

For Family: Dumbo, Fantasia, The Gold Rush, The Great Commandment, Holiday Inn, It Happened in Flatbush, The Pride of the Yankees.

For Mature Audience: The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Magnificent Ambersons, Mokey, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, The Pied Piper, Sergeant York, Sullivan's Travels, Target for Tonight, Ten Gentlemen From West Point, This Above All, To Be or Not to Be, The Tuttles of Tahiti.

\$5,000. He is survived by his wife, Mrs. Harriet Van Buren Smith; a daughter, Mrs. Gordon L. Emptage; two grandsons; three sisters, the Misses Elizabeth D. and Emma E. Smith of Albany, N. Y., and Mrs. Albert E. Ford of New Lebanon, N. Y.; two brothers, Fred W. and Louis C. Smith, a lay reader in the United Lutheran Synod of New York; besides three nieces and four nephews.

Funeral services were held from his home, conducted by Chalmers E. Frenz, D.D. Burial was in Albany Rural Cemetery. L. C. S.

RESOLUTIONS

Mr. O. H. Cope

Whereas, Mr. O. H. Cope, who has recently transferred his membership to a Lutheran church in a neighboring town, has been a faithful and active member of the church council of St. John's Lutheran Church, Sparrows Point, Maryland, for many years, and

Whereas, Mr. Cope has also served the church council with distinction and loyalty by being the secretary of that body, and

Whereas, Mr. Cope has served on many and various committees for the upbuilding of the spiritual and physical church, and

Whereas, Mr. Cope was a tireless worker for the success of the Sunday school in the capacity

of superintendent and teacher for many years, and

Whereas, Mr. Cope was interested in the development of Luther League, Lutheran Brotherhood and various other Lutheran organizations in St. John's, and

Whereas, Mr. Cope was a prime mover in the repairing of the church building and the building of the new parsonage, and

Whereas, Mr. Cope gave liberally of his time, talents and financial aid for the upbuilding of Christ's Kingdom in St. John's Lutheran Church, and

Whereas, Mr. Cope has endeared himself to the church council and the members of St. John's throughout the years.

Now, therefore, be it resolved by the church council that due recognition be taken of Mr. O. H. Cope's aid and support to this church, and that the council express its appreciation to him.

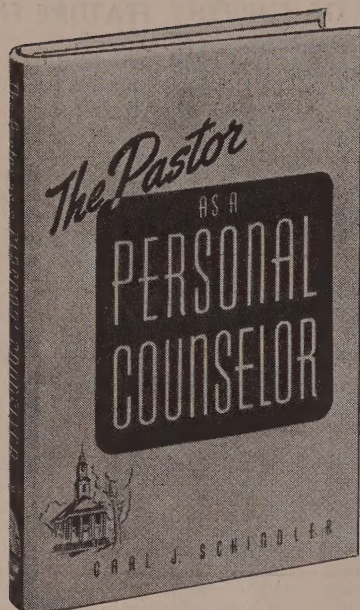
And, be it further resolved that a copy of this resolution be given to the various organizations of St. John's Lutheran Church.

And, be it still further resolved that a copy of this resolution be presented to Mr. O. H. Cope.

HOWARD H. RITTERFUSCH, Pastor.

JOHN B. STRASBAUGH, Sec.

September 2, 1942.



- The Pastor needs to know how to advise people who are in trouble.
He must give people the help which will enable them to live with themselves, with others, and with God, says Carl J. Schindler in THE PASTOR AS A PERSONAL COUNSELOR.
- The Pastor must know how to read the signs which reveal difficulties in the homes he visits.
Little unintentional gestures . . . a slight annoyance, a raised voice, a quick contradiction, a twisted handkerchief are all indicative of the spirit in a home, says Carl J. Schindler in THE PASTOR AS A PERSONAL COUNSELOR.
- The Pastor must be a good listener when people are trying to explain their difficulties.
It is not always easy for one who as a teacher and preacher is often so anxious to impart instruction that he too frequently overlooks the need for silence on his part, says Carl J. Schindler in THE PASTOR AS A PERSONAL COUNSELOR.
- Little things which create confusion in congregational life are often more serious than they seem on the surface.
Mary may be quite sincere in her assertion that she left the choir because some other singer was invited to take the solo part. But . . . explains Carl J. Schindler in THE PASTOR AS A PERSONAL COUNSELOR.

The Pastor as a Personal Counselor

CARL J. SCHINDLER

is pastor of St. Paul's Lutheran Church, Wilkes-Barre, Pa. He was graduated from the Philadelphia Theological Seminary in 1925. He has studied in European universities, and has made careful study of psychology and psychiatry.

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- VII. The Pastor as Marriage Counselor
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